

CURRENT ANECDOTES

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THE PREACHER'S SCRAP BOOK.

SUPPLIED BY CONTRIBUTORS AND GLEANED BY THE EDITOR.

"COME AND GO." (64)

Luke 9: 55.

The late Newman Hall was ordinarily a man of the most kindly and Christ-like spirit. His little tract, *Come to Jesus*, which is said to have circulated to the extent of eight million copies in many languages, indicates the real spirit of the man, and yet he sometimes forgot himself, as we all do.

It seems that he at one time engaged in a sharp controversy in the columns of the public press. Becoming aroused, he had written a scathing article in which he dealt very savagely with his antagonist. However, before sending it in for publication, he submitted it to an intimate friend for that friend's opinion. "It is very good," said the friend, "but I would suggest a change of caption." "What would you suggest?" said Hall. "Well," answered the friend, "if you will permit the suggestion, I think that it might be appropriately entitled, 'Go to H—ll, by the Author of *Come to Jesus*.'" That was sufficient. The contribution went into the fire.—J. D. Long.

OUR BEST NOT ENOUGH. (65)

Matt. 22: 11; Phil. 3: 9; Rom. 10: 3.

Miss Ricketts, in an article on "Glimpses Into the Chinese Mind," shows that the oriental mind grasps the Bible stories, and finds things not apparent to us. Chinese artists in the parable of the prodigal represent the Far Country as an opium den. In the picture of the story of the man who did not deign to dress in the wedding garment, we have all the guests arrayed in the plum-colored ceremonial garments, and one young man presenting himself with his own fine blue silk coat, evidently considering his own dress quite fit for the occasion. As he comes forward to take his seat he is espied by the king, and seized by his orders, while in the last picture his fine clothes are all stripped off, and he is undergoing the penalty of disobey-

ing and insulting the king who had so graciously invited him.

We have been accustomed to dress that man in the coarse garb of everyday, but the Chinese Christian artist sees the sin to be thinking that our best is good enough to pass the King's scrutiny.

Another Christian artist presented me with a picture of Christ and Zacchæus. Christ and His disciples are standing near the tree in which Zacchæus is perched on an overhanging bough; Christ is dressed as a smart young Chinese gentleman. At first sight one's feelings of reverence and solemnity undergo a severe shock, but on a further consideration of the picture the figure has this great beauty in it, that Jesus is of every country, the man of men; and, as St. Paul gladly owned himself all things to all men—to the Jews a Jew, to those under law as under law, that he might save some—so his great Master is of every nationality, that He may save men out of all nations; and it is a joy to feel that to the Chinese He is already being painted in their inner thoughts as one of themselves, clad in their dress, a man of their nation.

JUDGE NOT. (66)

1 Sam. 16: 7; John 7: 24.

The following cruel conviction on circumstantial evidence is a warning—to people careless with others' umbrellas:

A Buffalo woman, while shopping the other day, thoughtlessly picked up an umbrella belonging to another woman and started to walk off with it. The owner stopped her, and the absent-minded woman, with many apologies, returned the umbrella.

The incident served to remind her that they needed some umbrellas in her own family, so she bought two for her daughters and one for herself.

Later in the day, when she was on her way home, armed with the three umbrellas, she happened to glance up, and saw, directly opposite her in the car, the very woman with

whom she had had the unfortunate experience in the morning.

The second woman stared at the three umbrellas very hard for several minutes, and then, with a significant smile, she leaned forward and said in an icy tone, "I see you have had a successful morning."—Christian Endeavor World.

ISLANDS OF THE SEA. (67)

Matt. 26: 31.

A missionary writes to "The Christian," "I have lately made a trip of three days into the interior of Panay Island, to the town of Janiway, twenty miles distant, where there is a barrio, or settlement, composed entirely of Protestants and called Calvary Barrio. I found Calvary Barrio a very interesting place. It is made up of people who have come from six or eight different towns, who moved there because they had become Protestants, and were being persecuted where they formerly lived. They have gathered about a young, boyish-looking pastor who does not look to be twenty years old, though he has a fine-looking head and face, and is plainly fitted to be a leader to them. This pastor's name is Zamora, and he is a cousin of the Zamora who was executed by the friars in Manila in 1874 for advocating liberal education for the natives. Zamora told me that he had always been a Protestant, though he had never had possession of a Bible until within a year. He has had almost no instruction, having merely heard the Gospel preached by Manikau a few times. He feels that he is not intelligent enough about the Gospel to preach it, but he is studying as best he can by himself, with God to help him. Zamora shows much energy and ability as a leader, and will be of great service to us and to God. I heard him preach once while there, and he talked very simply but earnestly about the danger of denying Christ, as Peter did."

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NEW TESTAMENT COMMANDMENTS.

Mr. R. Crittenden, of Bellefonte, Pennsylvania, wrote the Sunday School Times: "I send you herewith the proof texts showing that these Commandments are given, not only repeatedly in the Old Testament, but also substantially in the teachings of Christ in the Gospel. I am not aware that these passages, as I have arranged them, are to be found anywhere else. All teachers can make profitable use of them." The texts in question are as follows:

First—And Jesus answered him: The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord (Mark 12: 29).

Second—For they themselves show of us what manner of entering we had unto you, and how ye turned to God from idols to serve the living and true God (1 Thess. 1: 9).

Third—But I say unto you, Swear not at all (Matt. 5: 34).

Fourth—And he said unto them, The sabbath was made for man, and not man for the sabbath (Mark 2: 27).

Fifth—Honor thy father and thy mother (Matt. 19: 19).

Sixth—Thou shalt do no murder (Matt. 19: 18).

Seventh—Thou shalt not commit adultery (Matt. 19: 18).

Eighth—Thou shalt not steal (Matt. 19: 18).

Ninth—Thou shalt not bear false witness (Matt. 19: 18).

Tenth—And he said unto them, Take heed and beware of covetousness (Luke 12: 15).

THE LIGHT OF THE SUN. (69)

Rev. 21: 23; Matt. 13: 43.

Stephenson, the inventor of the locomotive, was out one day with Sir Robert Peel, and as the locomotive ran by with a train on the railroad, Stephenson said, "Do you see that train? What is it that moves that engine?" Sir Robert said he supposed it was the fire and steam. "No," said Stephenson, "it is the light of the sun." "The light of the sun?" Sir Robert said: "How is that?" "Why," Stephenson said, "every bit of fire in the world is the light of the sun, and the heat of the sun's rays that has been preserved in plants, and in the peat-beds and coal-beds, and every particle of light and heat that we have in the world, all comes from the sunlight, and so it is the sunlight that drives that engine."

So it is the light of the Son, Jesus Christ, His revelation, and His promise of the Holy Spirit that energizes the spiritual world. There are other doctrines, but watch them—they do not move. They have the form but not the fire of godliness.

BLASPHEMY. (70)

Rom. 1: 24-26.

It is scarcely credible that there should be anything in the statement, published in a Fort Worth, Tex., paper (and forwarded to The Christian Herald by a reader in that city), that a certain blasphemous element there purposed to publicly mimic the Crucifixion. It seems beyond belief that the authorities, or the respectable people of any American city, would permit the celebration of an orgy which can only be compared to the frightful scenes that became familiar in St. Pierre in the last days of its existence, when a pig was crucified in mockery of the Calvary tragedy, and another was led through the streets afterward to typify the resurrection. It is awfully significant, too, that on the last morning of the day when St. Pierre was wiped out of existence, the local papers announced as a culminating blow at the religion of the Christians, that "the sacrament would be administered to a horse." That infamy never took place. Let scoffers and blasphemers in other lands remember the lesson. Even the ordinary sinner is horrified at this, but it is the same spirit, that refuses "Him who speaks from heaven."

IMMORTALITY. (71)

Eccl. 12: 14; Heb. 9: 27; 2 Cor. 5: 10.

The Christian Advocate makes note of a bequest of ten thousand dollars left to an Advent Publication Society of Boston, to be used for counteracting the belief in the immortality of the soul, "which he described as

the greatest of all pagan delusions, on which are founded all the great systems of error and superstition in the world, namely the unscriptural, unreasonable, and pernicious doctrine of the immortality of the soul." At the time it was said that the will ought to be sustained if the man was not insane. He has the same right to teach this, and to promote the publication of literature teaching it, that ordinary Christians have to do the opposite. The Second Adventists claim that the Bible teaches that only the righteous shall have a permanent conscious existence after death. The court has declared that the gift is valid. The opinion was written by the chief justice. The litigation was friendly. In school who fears the examination, the boy who has improved or the boy who has wasted his time? See Heb. 9:27. Everyone knows the first part is true, and everyone either knows or fears that the second part is true.

CURVES IN CHARACTER. (72)

Prov. 4:23; Ps. 125:5; Isa. 59:8.

It is said that in building the Pennsylvania Railroad, the engineers who laid it out were paid by the mile, and consequently they put in many curves which ought to have been avoided. This is improbable, but nevertheless hundreds of trains and thousands of passengers and tons of freight have had to go round those curves every day for fifty years, causing an enormous and ever-increasing loss; but now the railroad company is cutting out these curves and straightening the line, at an expense of millions of dollars.

Every bad habit is a curve, which is put into life when it is being laid out. The line of life is at first flexible and movable, and can be run anywhere; but once it is embedded and ballasted in the soil and rock of habit, it becomes a fixture, and may become a finality. Any curve put in the original construction, then, imposes itself upon all the traffic of life that passes over that line. If a boy in learning a trade learns to do some part of his work in a roundabout, clumsy way, every time he does that thing he will travel around that curve, at the cost of time and trouble and poor work. If he puts into his speech words of misrepresentation, deceit, falsehood, through all his life he may travel around lying curves. If he forms a habit of drink, he will travel a very crooked way, which resembles the writhings of a serpent. If he becomes dishonest and tricky in trade, he will never go straight at a matter in an open manner, but will approach it along a sinuous path, and be crooked in all his ways.

CARELESSNESS IN CHARACTER. (73)

2 Cor. 7:11.

Dr. A. J. Lyman tells the following story of the present emperor of Germany:

"He wears his military uniform constantly, and when sitting in his room, overlooking Unter den Linden, he loosens the upper buttons of his coat and throws it back for comfort. But when the soldiers come marching past he buttons his coat to the top button and watches the soldiers march. A gentleman

who had seen him do this asked him: 'Why are you so particular even to the top button?' The emperor replied: 'My soldiers have never seen me with my coat unbuttoned, and I do not mean that they ever shall. Let me tell you,' he continued, 'it is the one button left unbuttoned that is the ruin of an army.' Fidelity in that which is least is the best augury of a triumph when the crisis comes."

What button on your coat of character, or habit, are you leaving unbuttoned?

SPIDERS AND TRIALS. (74)

I Pet. 4:12.

Spiders have played a greater part in history than most people are aware of. Every body knows how the perseverance of a spider encouraged Robert Bruce to regain his kingdom of Scotland, but not so many know that according to Jewish tradition a spider saved David's life. Saul was hunting for him, and his soldiers approached a cave where David was hidden. Shortly before, however, a spider had spun her web at the mouth of the cave, and the soldiers, taking it for granted that if he had taken refuge in the cave he must have broken the web, departed; forgetting the web might have been spun after as well as before his entrance. A spider saved the life of the grand-uncle of the German emperor. Frederick William was King of Prussia, and an attempt was made to poison him in a cup of chocolate. By chance a spider fell into the cup, and for this reason the monarch gave the chocolate to a dog, who immediately died. Enquiry was made with the result that the cook was hanged and a large spider wrought in gold now decorates one of the chief rooms of the winter palace at Potsdam in memory of the king's escape.

Some special trials of ours should be wrought in gold, for no doubt they have preserved our eternal life. Hard work has often kept many a man from folly and sin.

"SET DOWN MY NAME, SIR." (75)

1 Tim. 6:12; Rev. 3:5.

We read in Bunyan that the Interpreter took Christian and led him up towards the door of the palace. "And behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a table side, with a book and his inkhorn before him, to take the name of him that should enter therein; he saw also, that in the doorway stood many men in armour to keep it, being resolved to do the men that would enter what harm and mischief they could. Now was Christian somewhat in a maze. At last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, 'Set down my name, sir'; the which when he had done, he saw the man draw his sword, and put a helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them

all, and pressed forward into the palace, at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying—

'Come in, come in;

Eternal glory thou shalt win.'

So he went in, and was clothed with such garments as they."

COULD YOU QUALIFY? (76)

Micah 6:8; Luke 12:48.

Following are necessary qualifications for service with the China Inland Mission:

A sound and healthy body.

At least, a good English education.

A retentive memory and adaptability for languages.

Soundness in the faith, and accurate knowledge of the foundation truths of Scripture.

Experience and zeal in Christian service.

A sympathetic spirit and a willingness to take a humble place.

Ability to have fellowship and to live happily with those of different views and tastes.

Love for communion with God and the study of the Word.

A life surrendered to God and controlled by the Spirit.

A restful trust in God for the supply of all needs.

Could you qualify? Which do you consider unnecessary for service in the Christian life?

LAWS OF DEATH. (77)

Rom. 6:23.

Dr. Wylat Johnston, the best known bacteriologist in Canada, died by blood poisoning in the hospital in Montreal while the American Medico-Psychological Association was in session in that city. Only a few days ago Dr. William H. Barton, pathologist at one of the State hospitals of New Jersey, a man of unusual ability and qualifications, was summoned by the country to find a bullet in a murdered man. Shortly afterward infection, having entered by way of a small hair follicle slightly abraded, but unnoticed by him, began its dreadful work in his body. After great suffering he was brought to Mt. Sinai Hospital in this city. He knew his own condition and said he would be dead in three days or past the critical point. His case was recognized as hopeless, and in less than twenty-four hours a life prepared by years of study for the highest usefulness was extinguished.

The laws of blood poisoning made no difference. They brought death to this man the same as they would to the useless tramp. The wages of sin are death to all, but the antidote is free to all.

BABIES AS ADMISSION TICKETS. (78)

Ezek. 3:18-20; Dan. 12:3; Luke 14:23.

The vacation school is almost as popular as the circus in Boston, judging from the strenuous efforts some big boys made to gain admittance to the Hancock school last summer, says the Christian Endeavor World.

A group of them appeared at the gate; they were refused admittance because they "were too big for a sand garden." They argued the question, and protested that they were very

small. To end the discussion and to make a definite distinction, the matrons replied that only small boys who wore knickerbockers could come in.

Finding there was no appeal from this verdict, they reluctantly moved away. The next morning, clothed in short trousers of all shapes and sizes, the same boys drew up in a line before the matrons. "Now could they not come in?"

"No," said the women, "you are too big."

For an answer they pointed to one of their mates already within the circle.

At once the explanation was given that he had a baby sister to care for, but that no big boy was allowed to enter unless he had a baby in charge.

The crowd melted, but in an hour it gathered again, and before the puzzled matrons stood the boys, each one wearing his knickerbockers and each bearing aloft in his arms a baby, one of them an infant only two months old, all borrowed for the occasion.

If you couldn't get into heaven without bringing another—would you get in?

(77a)

UNAPPROPRIATED BLESSINGS.

Gal. 5:22-23; Matt. 7:7-12; 1 Cor. 3:22-3.

The magnificent ten-story brown stone bank building known as the Society for Savings, located on the corner of the Square and Ontario street, Cleveland, Ohio, is said to have been built from the unclaimed funds of years of accumulation. Much of this money no doubt was deposited by poor people who kept skimping themselves from day to day that they might lay by a little for a rainy season. Death came, however, before they realized any comfort from their sacrifices. The directors of the bank, after waiting for years for these depositors to claim that which was theirs, turned the money over to a good purpose and built the beautiful bank building.

Every Christian has funds in the Bank of Heaven, deposited there by the sacrifices of our Saviour Jesus Christ. Why do we struggle on in the poverty of our experience when we might be rich in the abundance of the good things which belong to us by right of inheritance? There is no need of doleful Christian experiences. Heaven is fairly groaning with the weight of unappropriated blessing. If we as Christians would draw out of Heaven's Bank that which is ours for the asking this old world would be brought to Christ in our generation. The relatives of these dead depositors would like to draw out some of this wealth, but they cannot prove their right to it.

No one can draw your blessings. If you do not take them yourself they must forever remain unappropriated.

The riches of the Saviour's love will not make this world better as long as this love is not appropriated to the needs of our cold hearts.

The Bible, with its assurances of eternal life, is powerless so long as its teachings are not applied.

Oh, Christian, let us make a draft on Heaven this morning and receive the gifts of the Spirit. Gal. 5:22-23.—R. C. Wuestenberg.

WINDOWS FOR SERMONS.

BY LOUIS ALBERT BANKS, D. D.

SMOTHERED BY LUXURY. (79)

2 Tim. 2: 4; 1 Cor. 9: 25-27; Dan. 1: 8, 16.

A young man who is in Harvard College has just had his case before the New York Courts, on a plea that ten thousand dollars a year be set apart out of his income to appropriately support him while he is a school-boy. The papers have made a good deal of it, and no doubt a good many young fellows who have been selling books or working in the harvest fields, all summer, in order to earn money to help them through college, have been inclined to envy this gay young blood with his ten thousand a year pocket money. But they have no reason for envy. History does not record the name of any man who spent ten thousand dollars a year in college, who laid in college the foundations of greatness. To where one college boy is permanently harmed by poverty, a dozen are smothered to death by luxury. The path of true greatness is not that of self-indulgence, but of struggle and self-denial.

THE DEVIL'S NET. (80)

2 Cor. 11: 3; 1 Pet. 5: 8; Ps. 91: 3; 1 Tim. 2: 5.

Two men who live in Evanston, Illinois, came near losing their lives recently, in a peculiar manner. They were fishermen and had gone out early in the morning, to take in their nets. They were engaged in hauling in the net full of fish when a squall arose. Their boat, a flat-bottomed scow, swung into the trough of the sea, and filled with water. While they were bailing out the water with their hats, the boat capsized, throwing both men into the lake. Immediately the arms and legs of the men became entangled in the net and rendered them powerless to swim. Divesting themselves of their rubber coats and boots, the father and son, for such they were, began cutting the cords from their hands and ankles with a fishing knife. When once they had cut themselves loose and started to swim toward shore, they again became entangled in the big net. The son's strength began to give out, after a half hour's struggle, and the double burden of helping the boy to keep afloat and freeing both himself and his son from the impeding meshes, fell to the father, whose endurance had nearly given out, when he succeeded in separating the last strands of the net. It is impossible to read this story without having suggested to our minds the way the devil lays nets for men's souls. Every day we see those who have gotten beyond their depth and who, though they are trying to swim for the shore, have been caught in the devil's net, and are floundering helplessly. There is a Strong Swimmer who never fails to come to their relief, if they raise the faintest cry for his help.

THE WEAKENING EFFECT OF FEAR. (81)

Ps. 53: 5; Isa. 14: 3; John 14: 27; Ps. 91 and 27: 1.

A medical writer recently remarked that illness is most likely a cowardly cur, which gives chase if you flee from it, but goes about its business—that of seeking the fearful ones—if you pass on, unnoticed, but courageous. He declares that the reasons for the ability of brave men to go unharmed through pest hospitals, as did Napoleon, and as physicians do every day, are not only psychological but physiological. The quality of mere courage seems to have a sort of pickling and hardening effect upon the tissues of the body, like a plunge in brine, steeling them against infection, while fear, by "unstringing" the nerves, weakens the whole resisting power of the body, inviting the very evil feared most. However this may be there can be no doubt that the brave and heroic soul that has faith in God, and resting in the assurance of the Divine protection, goes calmly forward in the path of duty, is immune from the microbes of many moral diseases which prove disastrous to others.

FAITHFUL IN LITTLE THINGS. (82)

1 Tim. 3: 11; Col. 1: 2; Rev. 17: 14; Luke 16: 10, 12.

Not long since a venerable and distinguished looking gentleman entered the office of a railway passenger agent in Boston, and inquired if the General Passenger Agent was in. The Agent was out, but one of the clerks, recognizing in the courtly stranger a striking resemblance to a famous United States Senator, stepped forward, inquiring if there was any word to leave. "Well, I desire to ascertain," said the distinguished looking man, "who is responsible for the dining car collection. Inadvertently, I left the train at Worcester without paying my bill. Now, some one had to pay it, and I want to reimburse the right party, or the Company. It is one dollar for a regular meal, I believe." Down into both side pockets he dived for the facts. "I have the date, time and place of the train, when and where the meal was partaken; could you?"—"Isn't this Senator Hoar. I think it is all right," broke in the Chief Clerk. "No, it is not all right; I must pay that dollar, to whoever paid for that meal." There was a diligent search among the records in various departments, and Senator Hoar spent much time searching the railroad records, and finally discovered the man who had paid for the meal, and reimbursed him, with the consciousness of having performed a duty as important as a million dollar appropriation. Jesus declared that the man who is faithful in little will be faithful also in much.

SLEEPING IN GREAT PERIL. (83)

1 Cor. 15: 56; Rom. 6: 23.

Not long ago, with the engineer gone, and the fireman sleeping in the cab, a wild Northern Pacific engine tore down a mountain side in Montana, and was wrecked at the foot of the hill. The sleeping fireman of the runaway engine was not awakened until thrown from the cab by the collision. Many a man who is being swept to ruin on the current of evil associations or wicked passions is asleep in the midst of peril. Often he does not wake until it is too late to escape.

DOGS JOINING THE WOLVES. (84)

Matt. 18: 6; 1 Sam. 15: 11; Jer. 2: 19.

Canadian ranchmen are greatly troubled by wolves, and this year their herds are threatened by a hitherto unsuspected enemy—fierce dogs which have deserted the homes of their owners, and joined the wolf packs. These renegade dogs are much fiercer, and have greater destructive powers than the wolves. A farmer being disturbed one night by the howling of wolves determined to drive home his restless herd of sheep. His sheep dog accompanied him. The dog apparently worked with great zeal, driving the sheep near a corner of the field, when a pack of wolves sprang out and killed three sheep. The dog had deliberately driven the sheep within reach of the wolves. When a man or a woman has professed Christ and gained influence through bearing the Christian name, if they desert and band with the enemies of Jesus, they become the most dangerous and harmful of all Satan's wolves.

THE VICTORY OF PLUCK. (85)

Matt. 10: 38; Rom. 8: 13; Matt. 3: 9; Rev. 3: 17.

A few years ago a young woman asked her brother to help her get a college education. He told her he could not afford it, but giving her five cents, jestingly said to her, "Go! on that." She bought a yard of calico with that nickel, from which she made a sunbonnet which she sold for twenty-five cents. She bought materials for bonnets and aprons with this and soon had several dollars laid by. This pleased her brother, who gave her the use of some land, which she planted in sweet potatoes, realizing forty dollars from the crop. In due time she entered college, worked her way through, and graduated with honors. She entered medical college without help, paid her tuition by nursing and carried off the honors there. She is now a successful practicing physician. She is a woman of influence and power and incidentally has plenty of money. The same success can be won by multitudes of others if they will attack the difficulties of life with like pluck.

LEECHES. (86)

Ps. 59: 9; Ps. 61: 3; 1 Sam. 12: 11; Luke 21: 36.

An army officer who recently returned from the Philippines says that one of the most annoying enemies the American soldier has to contend with is a curious land leech that

clings to the limbs of saplings on the hill-sides, and springs upon the passers-by with lightning-like rapidity, proceeding immediately to its business of blood-sucking. The soldiers dreaded the presence of these leeches more than they did the Philipinos, and the army would often be demoralized while on the chase after the enemy, by the dropping of these leeches on their bare necks. It is often true in this country that a man is defeated in the highest and most important struggle of his life by some blood sucking leech of passion or habit, that breaks down his courage and self-control.

A RUNAWAY COUNT. (87)

1 Pet. 1: 4; Gen. 25: 34; Heb. 12: 16.

After a search lasting five months, in which the King of Italy's detectives took part, the mother and sister of an Italian count discovered him playing a trombone in a band of music at Atlantic City, New Jersey. The countess and her daughter had searched the country over in an endeavor to locate the count, who had vanished from home on the eve of his wedding to a princess of a reigning house in a neighboring province. He returned home with his relatives. Many a member of the royal family of Heaven has wandered away, and forfeited his privileges. It was like a mother to go seeking all those long months, for her son, even though he had treated her cruelly. Christ seeks after the lost, through months and years, and when He finds them brings them home with great rejoicing.

THE CHURCH DOOR CLOSED. (88)

Rev. 3: 8; Rev. 3: 20; Luke 13: 25; Neh. 13: 11.

An American recently returning from Europe says he saw hewn into the stone, clear across the main entrance of a church in the city of London, these words: "Gate of Heaven." But the church was undergoing repairs and directly under the promising inscription the sexton has fastened a sign, which said: "Closed for one week. Enter the other door." It is a sad thing that many churches are closed most of the time every week. They should be open every day in the week, and be indeed the Gate of Heaven to all who enter.

THE VISION CARRIED AWAY. (89)

1 Tim. 3: 15; Gen. 28: 17; 2 Chron. 5: 14.

It is related of Sir Edwin Landseer, the famous artist, that he once went to church in a strange place, and on returning to luncheon he was asked by a friend, "Who was the preacher?" "Really," said Landseer, "I don't know; but he was somewhat like this," and he sketched the preacher of the morning in a few adroit strokes. He did it so well that the friend who had only on rare occasions met the minister recognized him at once. We ought to carry away with us from the House of God not so much a vision of the preacher, as a vision of the Christ, whose messenger He is. He is the greatest preacher who leaves in his hearers' minds the clearest vision of the Christ.

THANKSGIVING IN POETRY AND PROSE.

Texts: Phil. 4:6; 1 Tim. 2:1; Neh. 12:8; 1 Chron. 29:13, 14; Dan. 2:23; Rom. 1:8; Rev. 11:17; Rom. 7:25; Luke 2:38. Also see page 96.

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THE FIRST THANKSGIVING SERMON

The earliest Thanksgiving sermon, in the modern sense, of which there is any record, was preached by Cotton Mather in Old North Church, Boston, December 19, 1689. As an example of the style of composition in that day we quote from the sermon as printed in the Saturday Evening Post:

"It is an excellent thing indeed, that we may have a Day of Thanksgiving, while the world is in so much Confusion and Combustion, and every where Men's hearts are failing them for fear, and for looking after those things which are doing upon the Earth. Let us be at some pains, that this Day be not lost, or that it may not evaporate in a few sensual satisfactions. The Excellent things done by God are now to be the Repast of our Souls.

"Days of Thanksgiving as they are among the most Heavenly, so they will be among the most prosperous of all our Devotions. There are Pious Men that will now and then, in secret places, keep their Dayes of Thanksgiving before the Lord; laying out whole Dayes in praising of the Great God for what He is, and what He does, and in pondering on What they shall do for God. And I'll assure you, such persons ripen for Heaven apace; yet they live in Heaven upon Earth."

PRACTICAL THANKS. (92)

A violent thunderstorm once preserved the town of Basle from the shells of the Russians and Hungarians who were besieging the place. The pious people in their gratitude to God, for a thank-offering, founded a school for the training of Christian missionaries. This was the origin of the great Basle Missionary Society, which has sent out over five hundred devoted missionaries to the heathen. They made their thanksgiving practical, and it proved a blessing to the world. Let us aim this year at making ours a practical thanksgiving.

(93)

FIRST NATIONAL THANKSGIVING.

The following is the first national proclamation issued by George Washington, first president of the United States. It is dated January 1, 1795, and will be read with interest at this time, especially in view of the fact that some persons would have us believe that a national Thanksgiving proclamation is a recent invention in our country:

When we review the calamities which afflict so many other nations, the present condition of the United States affords much matter of consolation and satisfaction. Our exemption hitherto from foreign war, an increasing prospect of the continuance of that exemption, the great degree of internal tranquillity we have enjoyed, the recent confirmation of that tranquillity by the suppression of

an insurrection which so wantonly threatened it, the happy course of our public affairs in general, the unexampled prosperity of all classes of our citizens, are circumstances which peculiarly mark our situation with indications of the Divine beneficence toward us. In such a state of things it is in an especial manner our duty as a people, with devout reverence and affectionate gratitude, to acknowledge our many and great obligations to Almighty God, etc.

- HYMN OF THANKSGIVING. (94)

We thank thee, O Father, for all that is bright—

The gleam of the day, and the stars of the night;

The flowers of our youth, and the fruits of our prime,

And blessings e'er marching the pathway of time.

We thank thee, O Father, for all that is drear—

The sob of the tempest—the flow of the tear;
For never in blindness, and never in vain,
Thy mercy permitted a sorrow or pain.

We thank thee, O Father, for song and for feast—

The harvest that glowed, and the wealth that increased;

For never a blessing encompassed Thy child,
But Thou in Thy mercy looked downward and smiled.

We thank thee, O Father of all! for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the soul-help that sad souls understand.

We thank thee, O Father! for days yet to be—
For hopes that our future will call us to Thee;
That all our Eternity form, through Thy love,
One Thanksgiving Day in the mansions above.
—Will Carleton.

THANKSGIVING FOR LOSS. (95)

Lord, for the erring thought
Not into evil wrought;
Lord, for the baffled will
Betrayed, and baffled still;
For the heart from itself kept
Our thanksgiving accept.

For ignorant hopes that were
Broken to our blind prayer;
For pain, death, sorrow, sent
Unto our chastisement;
For all loss of seeming good
Quicken our gratitude.

—W. D. Howells in Cut Gems.

THANKSGIVING JOY. (96)

Don't talk to me of solemn days
 In autumn's time of splendor,
 Because the sun shows fewer rays
 And these grow slant and slender.
 Why, it's the climax of the year—
 The highest time of living!
 Till naturally its bursting cheer
 Just melts into thanksgiving.
 —Paul Lawrence Dunbar.

CONTENTMENT. (100)

"Some murmur when their sky is clear
 And wholly bright to view,
 If one small speck of dark appear
 In their great heaven of blue;
 And some with thankful love are filled
 If but one streak of light,
 One ray of God's good mercy, gild
 The darkness of their night."
 —R. C. Trench.

INGRATITUDE VS. GRATITUDE. (97)

In a western city on a cold Thanksgiving Day, an old man, formerly rich, now in poverty, went to a relative whom he had greatly befriended in a time of need, to get some money that was owing him, with which to buy fuel. This relative refused to pay him and turned him from the door. The old man, with a sad heart, returned, and as he approached his cabin, he observed tracks in the snow, and going to his coal shed found a load of coal had been left for him. Tears of gratitude rolled down his cheeks and uncovering his head he thanked the Heavenly Father for the timely gift. Then, remembering a poor widow in the next street, who had no fuel for several days, he hurried over and told her to send her boy to his place for coal. So he expressed his gratitude by both word and deed. Sharing our blessings with others is a token of our gratitude for favors received.
 —Rev. E. L. Flagg.

BITTER AND SWEET. (98)

For what we do thank Thee, O Father and King,
 As thro' highroads and streets and the leaf-scattered ways,
 Thy people come flocking in reverence to bring,
 At the close of the year, the year's harvest of praise?
 So many, so various the gifts of Thy hand.
 Some sweet, and some bitter, some dark and some bright,
 The cross to upbear and the staff to command,
 The weariful march and the dance of delight.

The joy so intense that it pierced like a pain,
 The sorrow so deep that it grew wholly sweet,
 The love that was crowned and the love that was vain,
 The strength and the hope that was born of defeat.
 —Susan Coolidge.

"AS TO THE LORD." (99)

And only the Master shall praise us, only the Master shall blame;
 And no one shall work for money, and no one shall work for fame;
 But each for the joy of the working, and each in his separate star,
 Shall draw the thing as he sees it, for the God of things as they are!
 —Rudyard Kipling.

BLESSINGS IN DISGUISE. (101)

The times are, indeed, hard, (1891) yet many have turned to Christ. Years of panic have always been years of revivals. When men are sufficient to themselves, they do not need God. It is when the props are knocked out from under them that they feel the need of stronger power than their own.
 In the Armenian massacres, the old Gregorian church in Armenia and the mission churches had always been hostile to one another until the trouble broke out. Persecution brought all the Christians together. As a native pastor said: "We were all like cold pieces of iron until white heat of persecution welded us together." Today the Christians of different sects in Armenia are worshipping together in love.—Rev. H. W. Kimball.

"THE LIBERAL YEAR." (102)

Once more the liberal year laughs out
 O'er richer stores than gems or gold;
 Once more with harvest song and shout
 Is nature's bloodless triumph told.
 —Whittier.

COMPENSATION. (103)

He was better to me than all my hopes,
 He was better than all my fears;
 He made a bridge of my broken works,
 And a rainbow of my tears;
 The billows that guarded my sea-girt path
 Carried my Lord on their crest;
 When I dwell on the days of my wilderness march,
 I can lean on his love for the rest.
 —Anna Shipton.

A GLAD THANKSGIVING. (104)

Wisely and well, in earlier times,
 This happy day was chosen,
 That tho' the earth grow stiff and bare
 Our hearts might not be frozen;
 That fall by fall, and year by year,
 Kind words know no declining,
 The wilder storm, the warmer cheer
 Where light of love is shining.

O! let us hold unruffled still
 The pure peace of believing;
 The clear, rich anthem of our praise
 Be free from notes of grieving;
 In sweet, serene and thankful hearts
 Lies all the joy of living;—
 Lift pure and strong your choral song,
 And make a glad Thanksgiving.
 —Elaine Goodale in "Apple Blossoms."

DAILY THANKSGIVING. (105)

Our gratitude to God should be expressed as His benefactions are received, day by day. A priest in northern New York used to sit upon his veranda until a whole crowd of waiting penitents had gathered, and then he absolved them all at once. In some such way many people give thanks unto God. Instead of telling Him of their gratitude for each blessing as it comes, they wait until Thanksgiving Day, and then thank Him for a whole year's mercies at once. We ought to praise Him for His favors one by one and not in a lump. Blessings ought not to be allowed to get cold before giving thanks for them. The reason we praise God so little is that we defer so long the time of doing it. We ought to thank God for each gift as it is received as well as to say, "Thank you" for each dish that is passed up at the table. Thanking God for good things long since had, like paying for things that were consumed long ago, is apt to be a hard task.—Rev. W. W. Dawley.

PRAYER AND THANKSGIVING. (106)

"When a boy," said a prominent member of a church, "I was much helped by Bishop Hamline, who visited a house where I was. Taking me aside, the bishop said: 'When in trouble, my boy, kneel down and ask God's help; but never climb over the fence into the devil's ground, and then kneel down and ask help. Pray from God's side of the fence.' Of that," said he, "I have thought every day of my life since."

Continuing, he remarked: "Sanford Cobb, the missionary to Persia, helped me in another way. Said he: 'Do you ever feel thankful when God blesses you?' 'Always.' 'Did you ever tell Him so?' 'Well, I don't know that I have.' 'Well, try it, my young friend; try it, try it. Tell Him so; tell Him aloud; tell Him so that you will hear it yourself.' That was a new revelation. I found that I had only been glad, not grateful. I have been telling Him with grateful feelings ever since to my soul's help and comfort."

TEMPERANCE SUNDAY.

Texts: Gal. 5: 23; 2 Pet. 1: 6; Luke 9: 23, 24;

Prov. 23: 2; 1 Cor. 10: 23; Rom.

15: 1. Also see page 99.

By the action of the International Sunday School lesson committee, and many temperance organizations, November 23, has been determined upon as Temperance Sunday.

In the Sunday School pledges should be signed, for until a child becomes old enough to understand the evils of intemperance, the restraining power of a promise is very strong.

The Anti-Cigarette league is making a special effort to secure a million pledges that day.

The Christian Endeavor World says: The particular army in which a million new volunteers are expected to enlist on this one day, is a good deal larger than a corporal's guard even now. It numbers at present upwards of three hundred thousand, and that's something like five times the size of the United States army at the present time. But the addition of these million recruits will make it larger than the army of the Czar of Russia, which is now the largest army in the world. But there will be this difference (among many others) between this army and the Czar's: In the Czar's army probably nine hundred and ninety-nine men out of every thousand smoke cigarettes—and very likely the other one does too in some of the thousands, for the Russians are as nearly unanimous about smoking cigarettes as any people are about anything. But in this new army that we speak of, there won't be a single soldier who smokes cigarettes. In fact, that's the reason they enlist. For the army is the American Anti-Cigarette League, and its great recruiting day, November 23, is Temperance Sunday. Apply to the league at 106 La Salle Ave., Chicago, for literature, pledges, etc.

THE OLD OAKEN BUCKET. (107)

A young man of New England entered college. He was associated with other students in numerous wild pranks. One night they stood before the bar of a low drinking saloon. He was the leading spirit of the party, and the man at the bar said, "Young man, you never tasted anything better than that in your life." A poor bloated, blear-eyed drunkard, half asleep, croaked out from his corner, "Except the water you drank from your father's well." It was too much for the young man. He set down his glass and asked to be excused. When next day the company met him they did it by invitation, and he read to them his apology for having misled them. You have read it often, but perhaps did not know the connection.

"How dear to my heart are the scenes of my childhood
When fond recollection presents them to view;
The orchard, the meadow, the green tangled
wildwood,
And every lov'd spot that my infancy knew.
The wide spreading stream and the mill that
stood nigh it,
The bridge and the rock where the cataract
fell,
The cot of my father, the dairy-house by it,
And e'en the rude bucket that hung in the
well.

"The moss-covered bucket I hail as a treasure;
For often at noon, when returned from the
field,

I found it the source of an exquisite pleasure,
The purest and sweetest that nature can yield:
And now far remov'd from the loved situation,
The tear of regret will intrusively swell,
As fancy reverts to my father's plantation,
And sighs for the bucket that hung in the
well."

—Dr. C. W. Sims at Chautauqua.

LIQUOR IN COOKING. (108)

Mrs. Ewing, one of the leading teachers of domestic service, enforces her argument against the use of alcoholic liquors in cooking, by a little story:

A few years ago, I knew a man who had never tasted liquor. In fact he was a prohibition editor at the time of the beginning of our acquaintance. This man became very popular, and, after a few years, was assistant to a member of the cabinet, going on until he himself attained to that high position.

One day, a society woman, a member of my class, said to me: "Mrs. Ewing, such a strange thing happened in regard to Mr. B.— the other day. He was dining with us, and clear soup was served. Mr. B., although he is a great stickler for form, sent his plate for a second helping, saying that the soup had such an extraordinary flavor of terrapin that he could not resist. On another day, continued the lady, the same thing happened in regard to a plate of creamed lobster."

"Now," said Mrs. Ewing, "terrapin, clear soup, and creamed lobster are all prepared with sherry wine. Mr. B., in his innocence, had confounded the taste."

DRINK PICKS THE BEST. (110)

We often get an impression that drinking men are an inferior class. This is a mistake. The keenest and brainiest are particularly susceptible. We must reach out, not down, if we would save these fellows, some of them brave, as follows:

My friend, William Hawley Smith, once told me a story which illustrates this point. (Mr. Hulley had just recited "Gunga Din.") He was on a train going into a large city, which was boarded by a picnic party, many of whom were the worse for liquor. One particularly garrulous and offensive member of the party persisted in telling of the vast amount of beer consumed at the picnic, and Mr. Smith congratulated himself that at least he was a better man than this shocking individual. He was in the city several days and happened to be present at a fire, when the lives of inmates of the building were in grave peril. The fire chief had called for volunteers to enter the building, but none responded, till finally a man in the crowd said he would go. He ascended the ladder and saved two lives, but was so cruelly burned, that he was taken in suffering to the hospital. It was the man of the picnic party, "and" said my friend, "he was a better man than William Hawley Smith."—Dr. Hulley.

LIFE'S WRECK. (111)

A sign was posted in the office of the Men's home (a 10-cent lodging house in Cleveland, which attracts those who are failures in life), reading as follows:

HAS YOUR LIFE BEEN
A FAILURE? IF SO, TELL
WHY IN A FEW WORDS.
YOU NEED NOT SIGN
YOUR NAME.

A blank book was placed below the sign, in which anyone was welcome to write down the reason of his supposed failure in life. A few of the reasons, shorn of verbiage, are here given:

Didn't save what I earned.

Did not as a boy realize the value of an education.

Did not realize the importance of sticking to one kind of employment.

The greatest blunder of my life WAS WHEN I TOOK MY FIRST DRINK.

The turning point in my life was when, at 15, I ran away from home.

Spent my money foolishly when I was earning good wages.

I started toward failure when I let myself be misled into the belief that I need not stick to one thing.

Self-conceit and failure to listen to my parents wrecked me.

Drink caused my downfall.

Wine, women and cards ruined me.

A MOTHER'S INFLUENCE. (112)

Recently, while standing at an upper window of a small country hotel, I was witness to a pathetic incident which demonstrated the lasting influence of a good mother. On the opposite corner, a popular saloon seemed to be having a brisk trade. The sign, an immense red mug of foaming beer on a bright blue background, attracted the eyes of many passers-by. Next door, a photographer had hung out a case filled with specimens of his work. Over in the corner, in full view of the saloon window, was a large photograph of a dear old lady, lately deceased, whom I had known in life. Her soft dark eyes were turned, as if sorrowfully regarding the occupants of that low dive as they leaned upon the bar.

Her only son, a handsome, debonair lad of twenty, sauntered by with a friend, who paused and seemed to be urging some request; finally both entered the saloon, and after a short delay, drinks were served to them. I saw my young friend laughingly raise the glass to his lips, at the same time turning toward the window. Then the smile died from his face like a flash, the glass fell to the floor, and he reeled from the den like one over-come with the power of strong liquor. A part of the idle crowd followed him outside with anxious queries, and he pleaded a passing faintness as excuse. He had encountered the sweet pleading eyes of his revered mother, and their influence directed his will even though her presence were wanting.—The Congregationalist.

THE LIQUOR POWER. (113)

The following letter was written some time ago to a Topeka, Kansas, clergyman by "Jim" Burke, secretary of the alleged Liquor Dealers' Protective Association, Leavenworth. "To show you what you would have to contend with, the brewers' syndicate of St. Louis,

Mo., alone has spent over two hundred thousand dollars in the last six months to defeat the laws in small towns (in Kansas) by this method, which is strictly confidential. Take Clay Center, for instance, for illustration. They send two or three trusted men there with a quantity of beer and other liquors, get the names of the hardest drinkers in the town, and get them inside, fill them up on free drinks, get them drunk, put them on the street, then have certain men to call the attention of the public to the fact that this is a pretty town in Prohibition Kansas. You can readily see the effect this would have on the public. This has been done in most of the small towns of the State, and will be kept up regardless of expense."

PHYSICAL SINS. (114)

Every act of intemperance of whatever sort, every sin against the physical constitution, every willful neglect of the laws of health and moral life, is injuring the self in ways too delicate to estimate and is dimming the radiance of the soul. Sin writes its terrible retribution on the very nerve and tissue. On this subject we find men among the prophets, who do not always accept every Christian position. Herbert Spencer writes with prophetic earnestness: "Few seem conscious that there is such a thing as physical morality. Men's habitual words and acts imply the idea that they are at liberty to treat their bodies as they please. Disorders entailed by disobedience to Nature's dictates they regard simply as grievances; not as effects of a conduct more or less flagitious. Though the evil consequences inflicted on their dependents, and on future generations, are often as great as those caused by crime, yet they do not think themselves in any degree criminal. It is true that in the case of drunkenness the viciousness of a bodily transgression is recognized; but none appear to infer that if this bodily transgression is vicious, so too is every bodily transgression. The fact is, that all breaches of the laws of health are physical sins."—Hugh Black.

TEMPERANCE ELOQUENCE. (115)

Away back at the sky line of history, limned in heroic outline on the flushing East of legendary time, whoever looks may see a glorious crank or, in theological language, a minor prophet. And like a bugle blast of some blenched and horror stricken but unflinching Titan, sounding a challenge to perdition's envoy extraordinary and minister plenipotentiary, his voice splits the great deep of twenty-five centuries of cruelty, as rapiers of the lightning flash through summer clouds, and scandalizes the "good form" of decorous and perfunctory litanism, hallooing, "Woe unto them that supply drink to other men!"

Voices of his critics do not survive, but doubtless, prude, "per diem" orthodox shrunk aghast into its gabardine and said,

"this Prohibitionist is a nuisance and a seditionary." "You cannot make men sober by law." "Statutes should never be in advance of public sentiment."—That was the blunder of the Golden Rule, the weakness of the decalogue, the farce of Sinai. "The best we can do now is to work popular vices on shares, confine them to the tenement districts,—and build more jails." "Why does he not content himself with scotching sin in general, or tweaking the nose of heterodoxy as the major prophets did." "Noah made wine, and so did David." "Solomon said, 'Wine is a mocker,' a thing to use—and so, to sell—for medicine and pudding." "Let this upstart fanatic stick to that or hold his peace!"

But he said, "There is no muzzle in Palestine that will stop my mouth. I will wear no armor that does not fit me, I will worship no book nor retrogress to any other man's ideal; I refuse to be careful for anything, but in everything, by prayer and thanksgiving, let my wants be made known unto God; I will stand upon my watch tower and see what He will say unto me."—John G. Wooley.

Brilliant from Temperance Sunday.

In "*The Homiletic Year*." See page 119.

POVERTY AND DRINK. (116)

A prominent United States shoe manufacturer was lately asked to subscribe to a fund for supplying food to the suffering poor. He entered as his subscription one hundred sacks of flour and one hundred bushels of meal, to be used for the relief of every man in the district that could be found in need of bread, who neither kept a dog, drank intoxicating drink, nor used tobacco. The committee of the poor fund have not been able to claim a single cent from him yet, as their most persistent efforts have failed to find such a one.

WHISKEY AND MISSIONS. (117)

Prof. Stewart, of Liberia, says it is estimated that for every missionary that goes to Africa, 70,000 gallons of liquor are sent to that country. Who shall estimate the wretchedness and degradation of an African heathen under the power of rum and tobacco? And what a greed for blood the liquor-dealers must have who, not content with killing 70,000 human beings in this country, extend their work of destruction across the sea!

Some one suggests that if one wishes to get in a crooked path, let him follow the direction of a corkscrew.

Sam Jones says: "Here is one man who makes whiskey, another who sells it, another who rents a house for the sale of it, another who votes with a party to license it, another who dies drunk. Now if you can fix that up so that some of that crowd will go to heaven and some to hell, you are a profounder philosopher than I have been."

A scientist says that a peck of corn makes a pint of whiskey. And a pint of whiskey often makes a peck of trouble.

The saloon must have boys or it must shut up shop. One family out of every five must contribute a boy in order to keep up the saloon business to its present prosperity. Will you help? Which of your boys shall it be?

Dr. John G. Holland once said: "The way to have no more rascals is not to raise any more rascals." So can we say on the subject of temperance: "The way to stop having drunkards is to stop raising drunkards." It is beyond a peradventure that if we could raise one generation of boys who would not drink, every saloon would have to close and go out of business. The old drunkards would be dead, and there would be no young ones to take their places.

"First, the man takes a drink; then the drink takes a drink; then the drink takes the man."

"I know a man," said Eli Perkins, "who was meaner than a dog. This man and dog went into a saloon together; but the man got beastly drunk, while the dog kept sober and went home like a gentleman."

SEASICK ON SHORE. (118)

When Lincoln visited General Grant's camp at City Point, Va., in 1864, he was met by the general and his staff, and, upon being asked how he was, said: "I am not feeling very well. I got pretty badly shaken up on the bay coming down, and am not altogether over it yet."

"Let me send for a bottle of champagne for you, Mr. President," said one of the staff officers, "that is the best remedy I know of for seasickness."

"No, no, my young friend," said Mr. Lincoln, "I have seen many a man in my time seasick ashore from drinking that very article."

"A Spirit above, and a spirit below,
A Spirit of love, and a spirit of woe;
The Spirit above is the Spirit Divine,
The spirit below is the spirit of wine."

HORN OF PLENTY. (119)

A brand of whiskey is advertised, called "Horn of Plenty." On this, a temperance writer remarks that they have chosen the name wisely, for out of the thing designated shall come:

"Plenty of poverty, plenty of pain,
Plenty of sorrow, plenty of shame,
Plenty of broken hearts, hopes doomed and sealed,
Plenty of graves in the potter's field."

I once knew a man who did his drinking secretly and his reeling in public, and thought

he was fooling everybody. That shows how much easier it is for one to fool himself than to fool another. What is in a man's heart is on his face, and is shortly written all over him. Therein is a mighty lesson.

There is a little public house
That you alone can close.
It is the public house,
Just beneath your nose.

Grief banished by wine will come again,
And come, with a deeper shade;
Leaving perchance on the soul a stain,
That sorrow hath never made!

STATISTICS. (120)

"The half of England's drink bill for the last year was £77,000,000, but, roughly, £17,000,000 of this sum was for duty. If we in this country had but had a 'failure' of the same character and on the same scale as that of Canada, we should have thereby saved £60,000,000 last year, or five times the money necessary to start an old-age-pension scheme. Prohibition prohibits on a large scale in Canada."

IN THE UNITED STATES.

The writer will not admit that prohibition has been a failure even in the United States. Under the local option system in Massachusetts, for example, the liquor traffic has been suppressed among 1,200,000 out of a total population of 2,200,000. As to the case of Maine she says:

"Prohibition in Maine is said to be 'an unquestionable and abject failure.' Let us look at incontestable facts. The population in Maine is 670,000. Prohibition is confessedly a success throughout the area inhabited by six-sevenths of this number. . . . There is some question as to the degree of success among the other 100,000."

AN IMPRESSIVE CONTRAST.

Lady Henry sums up:

"Thus it appears that in local option countries—the United States, Canada, Norway, and Sweden—there has, during the last half century, been a decrease of from 50 to 75 per cent. in the consumption of alcohol. During the same period there has been an increase in Great Britain, France, Germany, and Belgium. This broad, strong fact can neither be argued nor sneered out of existence. And all the maladministration and evasion of the laws in question, so often and so earnestly pressed on our attention, has failed to prevent the realization of this magnificent result. . . . The average of the present rates of consumption of the four local option countries is equal to 1.74 gallons of proof spirit per head per annum, while the average of those of the following countries (where there is no popular local veto), the United Kingdom, Denmark, Hungary, Germany, Belgium, France, Italy, Spain, and Switzerland, is 4.95 gallons per head."—American Review of Reviews.

LABOR AND SOCIAL CONDITIONS.

Facts from Joseph Cook's Monday lectures on Labor, delivered twenty-two years ago in Boston.

Texts: Eph. 6: 5-9; Deut. 26: 7; Ps. 128: 2; Prov. 10: 16; Eccl. 4: 9, 5: 19; Isa. 55: 2; 1 Cor. 3: 8, 15: 58; Luke 10: 7; 1 Tim. 5: 18; Eccl. 5: 12; Acts 20: 35; Rev. 14: 13.

Time has not dimmed them, in fact, they were prophecies, which we are seeing fulfilled today. There was a great man—he had qualities of Emerson, Carlyle and Ruskin, and more, he was an orator. As time proves his utterances his true greatness will be acknowledged.

Had he not been orthodox it would have been acknowledged ere this. No man ever addressed more intelligent audiences, yet who is so clear, simple and direct. The book is published by Houghton, Mifflin & Co. and is copyrighted by Mrs. Joseph Cook.

WHAT ARE LIVING WAGES? (121)

A man has in his family a wife and three children. He must therefore feed five mouths. What do you pay for your board each? Five dollars, perhaps, and it is not very good at that. What could you get the bare food for, without any charge for cooking or rent? Three dollars? Two and a half? Two? I should not like to live and do hard work ten hours a day on food that cost less than two hundred cents a week, or twenty-nine cents a day. You would not. But I am at the head of a family; and my wife has only health enough to cook the food, and take care of the children and the house. She really earns nothing except in acting as a housekeeper and as a mother to my children,—there are three of them,—and now I must maintain five persons. Food certainly cannot keep soul and body together, and cost less on the average than a dollar a week. I must starve, or have five dollars a week for the uncooked food of my family. How much do I earn a day? A dollar, without board. My children cannot earn anything. If I obtain work every day, I have at the end of the week a dollar left to pay for rent and everything else. Is it hard times with my family? The children must have shoes or they will be hooted at in the street when they go to the public school. America is, indeed, kind. She opens the school to the poor. But I ought to be able to put shoes on the feet of my children; and yet I cannot always put coats on their backs, nor even can I have ragged calico for my babies at times, for I have but a dollar a day, and they can earn nothing, and my wife is a little ill. But I must send my children to school, or I drop to a lower social scale. My children ought to go to church, but they have nothing to wear. I ought to send my wife to church; I ought to go myself; and I am not to be excused for keeping away, because it would be better for me if conscientiousness were diffused throughout the community, and I know that one great object of the church is to diffuse conscientiousness, in order that property may be safely diffused. I ought to be, with my

brethren of the laboring class, in God's house every Sabbath day; and I ought to be there with my children. But I must pay five dollars a week for the food of my family; and I earn but a dollar a day or a little more,—some of my brethren earn but ninety cents,—and I work but six days in the week. I want to get my children a few schoolbooks. I ought to take a newspaper. There must be now and then a doctor's bill paid. I must have a little coal in the winter; and it is not possible for me to buy it as the millionaire does, in great quantities. I must buy it by the basket, and my wood in little parcels. And it is hard times. I have just dropped from employment. There is often not much for me to do. I cannot always find work six days in the week.

STARVATION WAGES. (122)

I sat in a parlor beyond the Mississippi, with two leaders of business, one of them a millionaire, and the other nearly such, and we added up the necessary expense of a family of five, in which children are supposed to be too young to labor remuneratively; and we found that such a family could not very well live through a year respectably in our climate, and according to the standard of the workmen of America, if the father is the only support, and is paid less than ten or twelve dollars a week. The low-paid laborer often has wages that are less than six hundred dollars a year. Your Massachusetts Bureau of Labor in 1875 published a large collection of details from the life of families in this Commonwealth, and asserted that "the fact stands out plainly, that the recipient of a yearly wage of less than six hundred dollars must get in debt." (Pub. Doc. No. 31, 1875, p. 300.) I know how high wages often are in the ranks of skilled labor; but, as John Bright used to say, "the nations live in the cottage." I undertake to maintain here in Boston, where heresies are popular, the astounding proposition, that if the unassisted father of a family of three children who cannot labor remuneratively is paid no more than twice the cost of the unprepared food for his family, he is on starvation wages.

COMBINATIONS. (123)

Here, for instance, are two railway companies, each containing a dozen men. A majority in each company secretly arrive at an understanding with each other. They form in fact, though not in name, a third company. The third collection of managers owns no railroads; but it has a majority in two companies that do own, perhaps, competing lines. By making a ring, they can turn aside, for a time, to their own uses, a very large part of the profits of both these railway companies. The conspirators have not a wheel, they have not a track, of their own; but they put into their pockets a lion's share of the proceeds of the companies in which they have a majority.

They place profits on board one car, and turn this off upon a side track; and, when the train of their enterprise reaches the station farther on, they announce that there is nothing left for the stockholders; and of course, if stockholders suffer, workmen must.

ANARCHY AND GOD. (124)

When a bishop of Paris, in 1871, was brought before Raoul Rigault, one of the boldest of the Communists, the venerable ecclesiastic, addressing his accusers, said, "Children, what do you wish to do with me?" "We are your betters," said Rigault, who was hardly thirty years of age. "Speak as if to your superiors. Who are you?" The bishop, whose charities had been known in Paris, for a generation, replied, "I am the servant of God." "Where does he live?" asked Rigault. "Everywhere," was the answer. "Very well," said the Communist, "send this bishop to prison, and issue an order for the arrest of one God, who lives everywhere." That order was never executed; but, until God can be arrested, communism cannot succeed. A few days later, Rigault lay on one of the streets of Paris, half his skull shot away, one eye a clot of blood, and the other, open, glaring wildly into space, as if he saw the Being who cannot be arrested.

SOCIALISM AND THE HOME. (125)

At the bottom of socialism there is disbelief in the family; and, although the family is not in the chronological order the first point of attack, it is in the logical order; for, when once the family is destroyed as a social institute, there will be less reason for maintaining the laws of inheritance, or, indeed, any of our present regulations concerning property. I am not asserting that all socialists understand by socialism these four things, or that all communists would accept my definition; but the ringleaders, the positive men, in both socialistic and communistic circles, hold these notions. I am not accusing trades-unions of holding them, although the foremost of American newspapers has endeavored to prove that American trades-unions are in far too close alliance with secret socialistic organizations.

AMERICA'S FUTURE. (126)

There never can arise in America, some of us think, any great danger from either communistic or socialistic notions. In view of this position of public sentiment, I beg leave to raise for serious discussion the question: How large is the susceptibility of America to communistic and socialistic political disease?

1. The United States are soon to be the wealthiest of all nations.

2. In proportion to the wealth of a nation on the whole, has heretofore been the inequality of its citizens as to wealth.

3. It appears to be inevitable, therefore, that, as the richest of all nations, the United States will exhibit large inequalities of wealth among their citizens.

4. In Christendom, as a whole, the inequality of men as to wealth, although slavery has been abolished, is greater now than it was four hundred or one hundred years ago.

5. On account of the growth of all means of intercommunication, modern civilization is marked by a disproportionate increase of the size of city populations.

6. From this results the massing of both capital and labor at the great centers of population.

7. The massing of capital strengthens it. The massing of labor weakens it.

8. Universal suffrage in the United States is sure to carry questions between capital and labor into politics.

9. The United States are the only nation in which questions between capital and labor cannot be settled by force, and must be settled by reason.

10. The safety of republican institutions in the United States depends on the prevention of the formation of four classes here: an indigent class, an unemployed class, an ignorant class, an unprincipled class.

11. The only effectual means of preventing the formation of the first three classes is to prevent formation of the fourth.

12. The keynote of safety for society is not democratic but theocratic equality.

THE ANTIDOTE. (127)

"Preach the Gospel to every creature;" that is the command, obedience to which has brought into the world most of our present political difficulties, and obedient to which, if continued, will drive them out. A continent of humanity is rising under the sea, and for a while it may be a pestilential swamp; but the remedy is not to stop its rising, and crush it back into chaos. The remedy is to keep lifting it, until all its morasses are firm, sweet land.

GLADSTONE'S PROPHECY. (128)

Mr. Gladstone ventured to proclaim to England that America could and probably would wrest from Great Britain the far-stretched, massive, glittering scepter of her commercial supremacy. "We have no title," said Mr. Gladstone, "and I have no inclination to murmur at the prospect. If America acquires commercial supremacy, she will make the acquisition by the right of the strongest; but in this instance the strongest means the best. She will probably become what we are now, the head servant in the great household of the world, the employer of all the employed, because her service will be the most and ablest. We have no more title against her than Venice, or Genoa, or Holland has had against us. There can hardly be a doubt, as between the America and England of the future, that the daughter, at some no very distant time, will, whether fairer or less fair, be unquestionably yet stronger than the mother."

UNUSUAL.

Those who have been walking along a country road and have heard a whizzing and snorting behind and have seen a streak of red for a minute and have walked through an odor of gasoline for a half hour will appreciate this:

A Pittsburg mother heard a terrific noise in the nursery. Rushing upstairs she found her two oldest tearing around the room and the youngest far in the rear.

"What are you doing?"

"Playing automobile, mamma."

"Well, don't go so fast, so brother James can be in the game."

"Oh, Jimmy, he's in the game—he is the bad smell."

A PLACE FOR TROUBLERS.

A church which had been split through the efforts of one complainer had gotten a new preacher and everything seemed to be in a fair way to start afresh. The only note of discord was from this one man who would have nothing to do with the new arrangement except to complain.

At a meeting of the officials where each man pledged to do his best, one slow-going brother got up and said he would work for the welfare of the church whether he liked or disliked the methods or preaching, and he added that he was sure the church was going to be a blessing to the community. There was only one thing to be desired, and that was that he wished Brother C. (the troubler) was in hell.

The brethren were horrified and the new minister protested vigorously.

The brother explained that he had nothing against Brother C., and probably he had been thoughtless, but he figured that if the brother went to the place he mentioned, he would break it up in three months.

The poor, benighted Hindoo,
He does the best he kindo;
He sticks to his caste from first to last,
And for pants he makes his skindo.

—Fayette (W. Va.) Journal.

The proprietor of a German menagerie keeps caged together a lion, a tiger, a wolf, and a lamb, which he labels "The Happy Family." When asked, confidentially, how long these animals had lived together, he answered:

"Ten months; but the lamb has had to be renewed occasionally."—Philadelphia Times.

MY VESTRY.

My first cassock can't abide;
My second sanctions it with pride.
My third thinks pews should all be free;
My fourth says pews should rented be.
My fifth insists the Psalms be sung;
My sixth believes it very wrong.
My seventh says my views are "High,"
My eighth their "Lowness" won't deny.
My ninth detests a long discourse;
My tenth would preach till one is hoarse.
Eleven thinks I should retire,

While twelve would move me somewhat higher.

Ashamed to beg, untaught to delve,
How shall I please these awful twelve?

—Church of Ireland Gazette.

In the early days in the far West it was a well-known fact that a good many of the inhabitants had left their former homes in the East because things had become more or less unpleasant for them; in fact, many were known to be fugitives from justice.

One of the many questions put to a new arrival would be to inquire the cause of his coming West.

This question was asked of a rather quiet and unassuming man of about thirty years of age, who was a recent arrival at one of the small towns in Northern Wyoming. He answered it by saying, "I came West because I didn't build a church."

"Say, partner," spoke up one of the old-timers, "you don't mean to tell us that they turn people out of the East now because they won't build churches, do you? You will have to kind o' explain matters."

"Well, this is the way it was, boys," replied the new arrival. "I was a preacher in a little town back in Ohio. We held services in the school-house, but my congregation finally started a subscription for the purpose of erecting a suitable church. I was made custodian of the money collected, and I didn't build the church."

"Papa says:
Breakfast
is not
Breakfast
without



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QUOTABLE POETRY.

Nature has ripened her fruit and grain
 But what, O soul, are the sheaves you
 bring?
 While the rich earth offers her golden gifts
 What is the grain of your harvesting?
 Have you garnered patience from day to
 day?
 Have you gathered the precious fruit of
 love?
 Has charity grown by the dew of tears,
 And the sunshine streaming from above?
 —M. F. Butts. .

Sow love and taste its fruitage pure;
 Sow peace and reap the harvest bright;
 Sow sunbeams on the rock and moor,
 And find a harvest-home of light.
 —Horatius Bonar.

Behold Him now when He comes!
 Not the Christ of our subtle creeds,
 But the light of our hearts, of our homes,
 Of our hopes, our prayers, our needs;
 The brother of want and blame,
 The lover of women and men,
 With a love that puts to shame
 All the passions of mortal men.

Ah, no, thou life of the heart,
 Never shalt thou depart,
 Not till the heaven of God
 Shall lighten each human clod;
 Not till the world shall climb
 To thy height serene, sublime,
 Shall the Christ who enters our doors
 Pass to return no more.

—Richard Watson Gilder.

"Soft, soft wind, from out the sweet south
 sliding,
 Waft thy silver cloud-webs athwart the
 summer sea;
 Thin, thin threads of mist on dewy fingers
 twining
 Weave a veil of dappled gauze to shade my
 babe and me.

"Deep, deep Love, within thine own abyss
 abiding,
 Pour Thyself abroad, O Lord, on earth and
 air and sea;
 Worn, weary hearts within Thy holy temple
 hiding,
 Shield from sorrow, sin, and shame my
 helpless babe and me."

—Water Babies.

"If words
 Were birds,
 And swiftly flew
 From tips
 Of lips
 Owned, dear, by you;
 Would they,
 Today,
 Be hawks or crows?
 Or blue,
 And true,
 And sweet? Who knows?"

"Let's play
 Today—
 We choose the best;
 Birds blue
 And true,
 With dove-like breast!
 'Tis queer,
 My dear,
 We never knew
 That words,
 Like birds,
 Had wings and flew!"

—American Mother.

"There is room for the wandering and weary,
 All faint on a toilsome way,
 Who have borne, through this desert dreary,
 The burden and heat of the day.
 For the faint ones and the fearful
 There are homes of rest above,
 For the woeworn and the tearful
 There is room in a heart of love.

"There is room for souls returning
 From the wandering ways of sin.
 There can be no fear of spurning
 From the arms that would take them in:
 To each is a welcome offered,
 'There is room' is the angels' call.
 Oh, haste to the banquet proffered,
 There is room in heaven for all."

—Looking Backward.

THE GOSPEL OF LABOR.

But I think the King of that country comes
 out from his tireless host,
 And walks in this world of the weary, as if he
 loved it the most;
 And here in the dusty confusion, with eyes
 that are heavy and dim,
 He meets again the laboring men who are
 looking and longing for Him.

He cancels the curse of Eden, and brings them
 a blessing instead:
 Blessed are they that labor, for Jesus partakes
 of their bread.
 He puts His hand to their burdens, He enters
 their homes at night:
 Who does his best shall have as a guest the
 Master of life and of light.

And courage will come with His presence,
 and patience return at His touch,
 And manifold sins be forgiven to those who
 love Him much;
 And the cries of envy and anger will change
 to the songs of cheer,
 For the toiling age will forget its rage when
 the Prince of Peace draws near.

This is the gospel of labor—ring it ye bells of
 the kirk—
 The Lord of Love came down from above, to
 live with the men who work.
 This is the rose that He planted, here in the
 thorn-cursed soil—
 Heaven is blest with perfect rest, but the
 blessing of earth is toil.

—Dr. Henry Van Dyke.

Stories of the Hymns.

SUITABLE FOR PRAISE OR SONG SERVICE, OR ANNOUNCING HYMNS.

Note.—During the past year we have presented material for several song services, and we invariably have requests for more. In our conference of readers as to the program for the coming year the requests for a regular department on this subject were unanimous.

Therefore we will give in each issue interesting information about six or eight hymns.

You can add to the interest of the service by asking members of the congregation the previous Sunday to put on the collection plate titles of favorite hymns. This will necessitate your owning some work on hymnology. We get most of our information from "Annotations upon Popular Hymns." See page 119.

We shall follow as nearly as possible the list of the best one hundred hymns, published by the Tract Society as the result of the vote of some 3,000 persons.

HOW FIRM A FOUNDATION.

At the close of the Christian Endeavor Convention held in Chicago a large number of Eastern delegates returning by the St. Lawrence River were overtaken by a terrific storm. For a few minutes there was grave peril; and, had the gale struck the vessel four minutes sooner, while in the Lachine Rapids, no skill could have saved her or the hundreds of precious lives. But the Lord held the tornado and thunderbolt in His hand. As the storm cleared away, a chorus of a hundred voices broke forth into singing:

"How firm a foundation, ye saints of the
Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath
said,
Who unto the Saviour for refuge have fled?"

In a little Western village whose population had suffered from drought and blight and failure till they were ready to lie down in despair and die, a few faithful ones were met one Sabbath in the little schoolhouse for worship. The pastor, an aged man, talked to them for a little of the richness of God's promises, and closed by relating an incident in the life of the missionary Fidelity Fisk. When she was in the Nestorian mission, in feeble health and much discouraged, she sat on her mat on the chapel floor one very warm, uncomfortable Sunday afternoon, without support for her weary head or aching back. The woes of life and her lonely position pressed upon her like a great burden, and she was ready to sink beneath it, when a woman came and sat down on the edge of the mat at her back, and whispered to her, "Lean on me." Miss Fisk scarcely heeded the request, and still longed for support to help her bear her burden of weariness. Presently the words were repeated, "Lean on me." Then she divided the weight with the gentle pleader but it did not satisfy. In earnest, almost reproachful, tones, the voice again urged, "If you love me, lean hard."

At the close of this touching incident, the pastor left his people to make the application, and sat down. And an old saint in quivering tones broke forth into singing:

"The soul that on Jesus hath leaned for repose

I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

One after another took up the song till the walls of the little room rang with the melody. Then with tear-dimmed eyes they clasped one another's hands and separated to their homes, feeling sure that the Lord's promises would carry them through.

It is interesting to note that the tune, "Portuguese Hymn," to which these words are sung, was composed by Marcus Portugal, who was a chapel master to the king of Portugal, and died at Rio Janeiro about 1834. It is known by Romanists as "the midnight mass," and used to be sung to the words of a Christmas carol in the procession of priests and nuns on their way from their houses to the church on Christmas morning. Thus Romanism and Protestantism, Portugal and England, have been laid under tribute to produce this grand old hymn.

THE VOICE OF JESUS.

I heard the voice of Jesus say,
"Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast!"
I came to Jesus as I was,
Weary, and worn and sad;
I found in him a resting place,
And he hath made me glad.

This is entitled "The Voice from Galilee," and comes from Hymns of Faith and Hope, series 1, 1857. The two secrets of its wonderful popularity are found in the fact that it introduces the words of our Lord in a picturesque way, as if one's ear had happened to catch them on the air, and then his voice made an immediate response by "coming" towards the words of invitation and promise; and then that it employs possessive pronouns for its phraseology, and so individualizes the believer. Christ says, "Come to me," and the Christian says, "I came." Christ says, "I give thee living water;" and the listener answers, "My thirst was quenched." Christ says, "I am light;" and the child of God replies, "I found in Him my Star, my Sun!"

COME, LORD JESUS.

Come, Lord, and tarry not!
Bring the long-looked-for day;
Oh, why these years of waiting here,
These ages of delay?

Come, for Thy saints still wait;
Daily ascends their sigh;
The Spirit and the Bride say, Come!
Dost Thou not hear the cry?

Come, for creation groans,
Impatient of Thy stay,
Worn out with these long years of ill,
These ages of delay.

Come, and make all things new,
Build up this ruined earth,
Restore our faded paradise—
Creation's second birth.

Come, and begin Thy reign
Of everlasting peace;
Come, take the kingdom to Thyself,
Great King of Righteousness!

In the first series of Hymns of Faith and Hope, 1857, by Horatius Bonar, D. D., there is a poem with fourteen stanzas, bearing the motto, "Senuit mundus: Augustine." From this the verses of the present hymn have been chosen. Dr. William C. Prime relates an interesting personal reminiscence of Dr. Bonar:

"One dark night in the year 1856, in the earthly city of Jerusalem, I wandered into a lighted mission room on Mount Zion, where a small company of men and women of various nationalities and complexions were gathered. In the desk was a man of impressive countenance, whose voice seemed to me remarkably forcible, though low and musical. Musical to me at least, because in my childhood I was surrounded by Scotch people, and in my father's house was always familiar with the voices of mighty men of the Scotch Church in America, such men as Bullions and Proudfoot and—why name them? Are not their names recorded in the rolls of the saints, who after the war have had honor and refreshment and rest in the times of eternal peace! Very melodious in my ears are the tones of any voices, however harsh to some ears, which remind me of those gentle yet stalwart champions of the faith.

"The preacher, as I learned later, was Dr. Horatius Bonar. Learned and eloquent, there was a wonderful charm in what he said that night, because he had strong convictions on that subject of much speculation, the second coming of the Lord. He believed in his personal coming, to reign on the earth. And his faith, seconded by his rich poetic imagination and fervor, all quickened by the fact that we were in Jerusalem, the city of the Passion, the Crucifixion, the Resurrection, the city on which every morning the dawn broke over the mountain of the Ascension—these gave to his words a winning power which you may imagine, but which I cannot describe. He had no idea of any specific time for the advent. He did not argue, nor was there a controversial word in all that he said. He only gave himself up, and gave us up too, to the scene which shall be sooner or later, when the King shall come again to walk in the streets of his abasement, when the effulgence of the light that will darken the sunlight shall attend him from the Garden of Gethsemane to the judgment seats of Herod and Pilate, and along the Via Dolorosa to Calvary and the rock-hewn tomb.

"To hear such a man in Jerusalem, having a firm belief in the personal coming and reign of Christ, thus communicate to others freely his confident hopes and imaginings, was a memorable event. In the course of the next few days I was happy in making the personal

acquaintance of Dr. Bonar, and from day to day was led to admire and honor—had almost said revere—him."

FOREVER WITH THE LORD.

"Forever with the Lord!"

So Jesus! let it be;
Life from the dead is in that word;
'Tis immortality.

Here in the body pent,
Absent from thee I roam;
Yet nightly pitch my moving tent
A day's march nearer home.

This hymn by James Montgomery first appeared in an annual, *The Amethyst*, in 1835, as a poem of twenty-two stanzas. Numerous arrangements from it have been made, and have attained great popularity; the one given here is perhaps the favorite canto. The hymn was inspired by the concluding verses in the fourth chapter of 1 Thessalonians: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

PSALM 72.

Hail to the Lord's anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

He comes with succor speedy,
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemned and dying,
Were precious in His sight.

He shall come down like showers
Upon the fruitful earth,
And love, and joy, like flowers,
Spring in His path to birth;
Before Him, on the mountains,
Shall peace the herald go,
And righteousness in fountains
From hill to valley flow.

Arabia's desert-ranger
To Him shall bow the knee;
The Ethiopian stranger
His glory come to see:
With offerings of devotion,
Ships from the isles shall meet,
To pour the wealth of ocean
In tribute at His feet.

Kings shall fall down before Him,
 And gold and incense bring:
 All nations shall adore Him;
 His praise all people sing;
 For He shall have dominion
 O'er river, sea, and shore,
 Far as the eagle's pinion
 Or dove's light wing can soar.

For Him shall prayer unceasing
 And daily vows ascend;
 His kingdom still increasing,
 A kingdom without end.
 The heavenly dew shall nourish
 A seed in weakness sown,
 Whose fruit shall spread and flourish,
 And shake like Lebanon.

O'er every foe victorious,
 He on His throne shall rest;
 From age to age more glorious,
 All-blessing and all-blessed.
 The tide of time shall never
 His covenant remove;
 His name shall stand for ever,
 His great, best name of Love.

Written by James Montgomery as an ode, sung at one of the Moravian settlements in Britain on Christmas, 1821. This author was in the habit of repeating, when lecturing on poetry or literature, selected pieces for an occasional illustration. On one occasion, April, 1822, he was present at a meeting of the Wesleyan (Methodist) missionary association in Liverpool. The venerable Dr. Adam Clarke was in the chair. The poet was speaking from the stand. When the climax of his address was reached he closed it with the recital of this fresh version of Psalm 72. It produced so deep an impression upon the audience that it was claimed as the peculiar reminiscence of an assembly so distinguished by the Christian citizens of Liverpool, where it was delivered. The moderator asked, in his own behalf, the privilege of embodying it in his volume, as it produced so exquisitely the very thoughts of the Psalmist; and then he requested the Moravian editor to undertake the task of rendering the whole Psalter into English. An intimation like this seems to have abashed the modest poet, for he afterward made reply that his "hand trembled to touch the harp of Zion."

The hymn, as used largely in this country, presents only three out of the eight double stanzas which Dr. Clarke printed in his Commentary, with the grace of an entire quarto page for its display. Some compilers have shown a moderate enterprise in looking after the other lines, and so the churches have learned that there are good verses untouched.

ART THOU WEARY, ART THOU LANGUID?

The Monastery of Mar Saba, founded before the Hegira of Mohammed, still stands on its ancient rock looking down upon the valley of the Kedron. Forty monks still inhabit the cells which cluster round the grave of St.

Sabas, the founder, who died in 532, and still far below in the depths of the gorge the wolves and the jackals muster at morning light to eat the offal and refuse which the monks fling down below. In this monastic fortress lived in the eighth century a monk named Stephen, who, before he died, was gifted from on high with the supreme talent of embodying in a simple hymn so much of the essence of the Divine life that came to the world through Christ Jesus that in the last decade of the nineteenth century no hymn more profoundly touches the heart and raises the spirits of Christian worshippers. Dr. Neale paraphrased this song of Stephen the Sabaite, so that this strain, originally raised on the stern ramparts of an outpost of Eastern Christendom, already threatened with submersion beneath the flood of Moslem conquest, rings with ever increasing volume of melodious sound through the whole wide world today.

GOD MOVES IN A MYSTERIOUS WAY.

Cowper's hymn has helped multitudes to bear up under the blows of apparently adverse fortune. Within a year of the writing of this beautiful and touching hymn, Cowper's reason reeled, and he endeavored to commit suicide by drowning in the Ouse. It is some poor consolation to know that his attempt at suicide was not a suicide of despair, but rather the perversion of the spirit of resignation and joyful submission which finds expression in the hymn. Newton says that Cowper tried to take his life, believing it was a sacrifice which God required at his hands. The accepted legend is that he had proposed to commit suicide at a certain place, but as the driver of the postchaise could not find it, he returned home without putting his purpose into execution, and there composed this hymn.

MOMENT BY MOMENT.

I heard related at a convention the other day this story of the birth of "Moment by Moment," the song so popular at Northfield, and the one carried by Rev. Andrew Murray into South Africa with such telling results.

It was during the great World's Fair evangelistic campaign. Mr. Moody and his workers were gathered at the close of the day, as their custom was, in the famous evangelist's room, for a word of prayer together. The hymn, "I need Thee every hour," had been announced. When the singing of it ceased, Mr. Henry Varley, the English evangelist, said: "I'm not sure that I can subscribe heartily to that sentiment. I feel that I need Christ moment by moment." The thought impressed Major D. W. Whittle, and at the close of the prayer season he went to his room, and, prompted by the Holy Spirit, he wrote and rewrote and wrote again, and at 2 o'clock in the morning the new song was in complete form.

THE HOMILETIC YEAR—NOVEMBER.

By G. B. F. HALLOCK, D. D.

AUTUMN.

Each season has its lessons. It is right that we should seek to know them and teach them. An early Sunday in November may be a good time to emphasize some truths the Autumn teaches.

THEMES AND OUTLINES.

Autumnal Musings: "We all do fade as a leaf."—Isa. 64:6.

The trees of the field have a voice for man. It is the voice of admonition. A few weeks ago the trees were clothed with foliage. The naked branches tell that the leaves are gone. While we look on this scene, inspiration puts the lesson we should learn on our lips, and bids us say, "We all do fade as a leaf." That we all do fade as a leaf is a truth beyond dispute.

I. It is true as to the certainty of human mortality. The elements of disease and death are not less in the human constitution than are the elements of decay in the green and beautiful leaf. The sentence is gone forth: "Dust thou art, and unto dust shalt thou return."

II. It is true as to its imperceptible process. The fading often commences and progresses before it is observed by anyone. So with death. The process of decay is going on in our bodies unseen by us and unobserved by others.

III. The necessity that we should be reminded of this truth. Because of our insensibility in relation to the solemn fact. There are but few free volitions of thought on this subject.

We need to be reminded of our mortality, (1) Because of the indifference to it which is generally apparent. In some minds there is a most decided aversion to think on death. This renders abortive every kindly warning of its approach. It was this that caused Moses to say, "Oh! that they were wise; that they understood this; that they would consider their latter end." (2) Because the bright aspect of life is always before us. The busy stir of human life appears constantly before us. This is not likely to awaken impressions of mortality. We need to be reminded that "this world is not our home."—Author Unknown.

Departed Days: "The harvest is passed, the summer is ended, and we are not saved."—Jer. 8:20.

The summer days have been days—(1) Of merciful brightness. (2) Of possible gladness. (3) Of expected fruitfulness. (4) Of abundant reaping. (5) That cannot be recalled. (6) That have left their impression. (7) That will have to be accounted for.—Author Unknown.

THANKSGIVING DAY.

We know an eminent Christian layman who, as a stranger, visited a Church in one of our cities. He went to both services, morning and evening, and attended the Sunday School. At the close of the day he said to a

member of the Church with whom he had a conversation: "I like your Church; you praise so much." Praise is God's due. We ought to go about all our work, and especially about the work of the Church in the spirit of praise and thanksgiving. Yet we are ever prone to forget God's benefits. For this reason, and on account of the recognition the nation owes to God for His goodness, it is certainly well that we should be called upon by our chief officials to devote one day each year to a thankful recognition of the Divine mercies.

It is doubtless the custom of all ministers of the gospel to preach a Thanksgiving Sermon, either on Thanksgiving Day or on the Sunday before or following. We place below a few texts and themes, hoping they may prove suggestive. We do not think they will prove of any help to lazy men, unwilling to do their own thinking. But well we know that oftentimes a single sentence will set the mind going in some profitable direction. As men pour water down a dry pump to set it going, so a theme suggested by another, or a sentence or a paragraph, may prove just what is needed to start the flow of one's thought and prove the means to large and desirable results.

SUGGESTIVE TEXTS AND THEMES.

Thanksgiving Day Manna: "Eat ye that which is good and let your soul delight itself in fatness."—Isa. 60:2.

Christ the Crown of Our Blessings. 2 Cor. 9:15. "Thanks be to God for His unspeakable gift."

Heaven and Earth Praising God. Psalm 69:34. "Let the heaven and earth praise him."

Paul's Idea of Enough. 1 Tim. 6:18. "Having food and raiment let us be therewith content."

Thanksgiving for Fresh Affections. 2 Tim. 1:3. "I thank God that without ceasing I have remembrance of Thee."

THEMES AND OUTLINES.

Christian Citizenship.—Jer. 31:38. "Behold the days come, saith the Lord, that the city shall be built to the Lord."

This Puritan festival shows us:

I. Our nation founded in the fear of God; rulers devout and Church members worshipping with guns over their shoulders.

II. A good citizen above the selfish and stupid indifference which lets politicians rule for him.

III. That civic character, the revival of which is our hope. If we are indeed awakening to a civic revival, it is ground for devout thanksgiving.—Author Unknown.

* * *

Gains That the People Have Made. Psalm 30:14. "Offer unto God thanksgiving."

If in the spirit of reverence for our fathers we climb the heights of thanksgiving for an outlook upon the tendencies of the Republic, we shall discern a scene of great beauty in the plains below:

1. The glorious fruitfulness of our land. See in the markets of the city what God has given us for food. Travel over valleys and plains, and see how the great harvests make pessimism impossible.

2. The high courage, hope, and good cheer of the people. Enterprise and thrift in the North; wonderful paying off of mortgages in the West.

3. The advance of the working people into better conditions. Never were the common people so bountifully fed, so beautifully housed, so comfortably clad.—Newell Dwight Hillis, D. D.

* * *

Thanksgiving Day Harpstrings. Ps. 104: 33, 34. "I will sing unto the Lord as long as I live; I will sing praises to my God while I have my being. My meditation of Him shall be sweet." Acts 28: 15.—"Whom when Paul saw, he thanked God and took courage."

Thanksgiving Day is the harp of the American Home year. In order that we may awaken its proper music let us touch some of the strings of our text.

1. Meditation on the goodness of God: "My meditation of Him shall be sweet."

That note will lead to the second.

2. Gratitude: "I will sing praises to my God."

Gratitude naturally bursts forth in song.

3. Song: "I will sing unto the Lord." All these strings lead to a result.

4. Courage: "He thanked God and took courage."

If we touch all these harpstrings today it will be a happy and fruitful Thanksgiving.—Louis Albert Banks, D. D.

* * *

Thanksgiving for Everything. Ephes. 5: 20. "Give thanks always for all things."

1. When the day has been contrary to my wishes and expectations, I will thank God for the love that considered my welfare rather than my desires. I will try to make the day bright with pleasant words, and I will thank God that I can brighten the lives of others.

2. If I am sick, I will make as little trouble as possible, and try to forget my pain in speaking a good word, and thank God that "all things work together for good."

3. I will thank God for the joys of others; for the prosperity of my neighbors.

4. I will thank God for past good things for which He has never been thanked.

5. Along with my thanksgiving I will pray, earnestly; (a) for a deeper and wider appreciation of His goodness; (b) for help to tell the good to all, saying nothing about the evil; (c) for faith to see good in everything; (d) for help to magnify the good and make the evil as small as possible.—From a sermon by Rev. Geo. W. Dell.

* * *

The Thanksgiving Spirit. Prov. 17: 22. "A merry heart doeth good like a medicine."

It is customary to deliver political discourses on Thanksgiving Day; but instead of politics we offer both a prescription and a provision.

I. The value of a cheerful spirit. Not

jollity, but joy; not the gladness dependent on outward circumstances, but the sunshiny frame which comes from health of heart.

1. It helps bodily health. A good dose of Divine grace, with a few grains of gratitude for His mercies, and a frequent bracing walk of benevolence in helping other people, is better than all the drugs of the apothecary.

2. It is a clarifier and invigorator of the mind. Many giants in the Christian Church have been men of exuberant cheerfulness. Luther, Lyman Beecher, Spurgeon, Phillips Brooks, Newman Hall, and Guthrie are examples.

3. It lubricates the wearing machinery of business and daily care. The cheerful heart is a "continual feast"—Thanksgiving Day every day in the year.

II. How attain this spirit?

1. Look at your mercies with both eyes; your troubles with only one eye.

2. Learn Paul's secret. "In whatsoever state I am, therewith to be content."

3. Be useful. Light somebody's torch, and your own will burn brighter.

4. Make God your trustee. Believe in His care of your welfare.—From a sermon by T. L. Cuyler, D. D.

* * *

A Good Medicine. "A merry heart doeth good like a medicine."—Prov. 17: 22.

A merry heart is a good medicine. And Thanksgiving Day is the special day for taking this medicine in large doses.

I. A merry heart will cure the ill of looking at the darker side of things.

II. Also, a merry heart will cure laggard work.

III. Also, a sunny heart will cure the ill of useless discipline.

IV. But where and how can you get this medicine of a sunny heart? (1) Well, you may get and take this good medicine of a sunny heart by taking short views. (2) Also, we may get and take this good medicine of a merry heart by counting mercies.

Count your mercies. What national mercies may you not count?

Count your individual mercies.

V. But, after all, the best way to get and take this good medicine of a merry heart is by the cherishing of a steady faith in God. "God is overhead. All's well."—Wayland Hoyt, D. D.

* * *

The Duty of Public Thanksgiving. "Bless the Lord, O my soul. O Lord, my God, Thou art very great," etc.—Ps. 104: 2.

He is a mean man who does not feel and say, "Thank you," for favors received. Ingratitude is the essence of littleness. Gratitude is the mark of a noble soul.

I. The Psalmist was thankful because God is what He is. He was grateful for the character of God. "Bless the Lord, O my soul. O Lord, my God, Thou art very great."

II. The Psalmist next thanks God for what He has done and is doing in the physical world.

III. But man is more than an animal; he

is an immortal spirit with an eternal need which only God can supply.

IV. The head of our nation has called upon us to render public thanks for national blessings. So far as "creature comforts" and temporal prosperity are concerned we have been remarkably blessed.

V. Thanksgiving recognizes God's right over all; the right of eminent domain is His in every land and every heart. Our perpetuation depends altogether on how thoroughly we recognize His sovereignty and act accordingly.—John A. Marquis, D. D.

* * *

True, Gratitude to God. Phil. 4: 47; Psalm 100: 1-5.

Another Thanksgiving Day! Someone says beautifully, "Gratitude is the memory of the heart." Yet it is not a purchased affection.

I. We need eyes anointed to discern the abounding goodness of God. Too often men go about like a blind man in a garden of flowers, unconscious of the wealth of good about them.

II. We need a retentive and sanctified memory, to keep before our souls the manifold mercies of our God.

III. But we must go further still. It means a great deal to a man's peace and repose of mind to have it settled as firm as the very existence of God, that He is wholly and unchangeably good, even when we do not understand His dealings with us, even when we are under the stroke of the rod.—J. C. McClintock, D. D.

* * *

The American Citizen: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."—Psalm 16: 6.

It is not necessary on the present occasion to dwell on the original design of the sentiment which I have chosen for the text. It evidently has reference to the division of the promised land among the children of Israel. The language of the text is exceedingly appropriate to us on this day of national Thanksgiving.

What are the duties devolving upon an American citizen? To do all in his power to perpetuate the civil blessings which are his birthright, and to hand down, unimpaired, to the latest posterity, those free institutions under which it is his privilege to live. It is the duty of an American citizen

I. To reverence the laws of the land. Laws are necessary to promote the well-being of the governed. Christianity does not destroy patriotism, but it develops and sanctifies it.

II. To treat with respect those who are in office. It is written, "Thou shalt not speak evil of the rulers of thy people." Speaking evil of those in authority is one of the common sins of the American people. Christians should discountenance this by word and example.

III. To exercise the elective franchise according to his best judgment. It is his duty not only to vote, but to vote honestly. Some stand aloof because of the bad repute of poli-

tics, but such a position only makes matters worse.

IV. To aid in the general diffusion of knowledge throughout the community. A republic cannot exist where the people are ignorant. The ignorant cannot understand their duties and their rights as American citizens. General diffusion of knowledge will destroy anarchy, brawls and riots.

V. To acknowledge the being and superintending providence of God. I would remind you that there is a God who "doeth according to His will in the army of heaven and among the inhabitants of the earth." Our national prosperity and rapid advancement among the nations of the earth must be attributed to the blessing of a merciful God.

VI. To elevate the moral character of the people. The heart, as well as the head, needs cultivation. The holders of the destiny of a nation like this should be moral as well as enlightened. "Righteousness exalteth a nation."—Author Unknown.

THANKSGIVING ILLUSTRATIONS.

Thoughtful Thanksgiving. The Arabs have a custom of thanking God that it is no worse. If one loses an eye, he thanks God that it was not both eyes; if he loses a hand he thanks God it was not both hands; if he breaks his leg he thanks God it was not his neck.

Dr. Johnson used to say that a habit of looking at the best side of every event is better than a thousand pounds a year. When Fenelon's library was on fire, "God be praised," he exclaimed, "that it is not the dwelling of some poor man!"

This is the true spirit of thanksgiving; one of the most beautiful traits that can possess the heart.

* * *

Houses to Let. There are great numbers of people who ought to move on November 27th. They are living in the bad atmosphere, poor houses and gloomy surroundings of Grumbling street. But we know a good street, where, strange to say, there are plenty of houses to let. The air is pure, the water pure, the houses good, and the street lies toward the sun, so that its genial rays are felt all day long. The street is Thanksgiving avenue, a boulevard extension of Faith street. Move out, my friend, from Grumbling street, and take one of these pleasant unoccupied houses on Thanksgiving avenue.

* * *

Thoughtful Thanksgiving. A man in really good circumstances once said: "I look at what I have not and think myself unhappy; others look at what I have and count me happy." It is our shame and sin that we are not all more ready to count our mercies—to consider the blessings we have instead of complaining of things we seem to lack. How prone we are to forget God's benefits! We have excellent memories for all our trials and sorrows and losses, but fail to recall our blessings. It seems that the very abundance of God's favors and their ever unbroken flow tend to make us all the more forgetful of the Giver of them all. But it is our duty to re-

member, to be thankful. If we think, we can not but thank.

* * *

As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the first waft of wind, or brush of bird, so the heart should carry its beaded words of thanksgiving, and at the first breath of heavenly flavor let down the shower perfumed with the heart's gratitude.—Beecher.

* * *

Think and Thank. And when we stop to think, how much occasion we all have for thanksgiving. We have read of a father who one winter's night was walking along, hurrying toward home with his little daughter at his side. Suddenly she said to him: "Father, I am going to count the stars." "Very well," he said, "go on." By and by he heard her counting—"two hundred and twenty-three, two hundred and twenty-four, two hundred and twenty-five. O, dear," she said, "I had no idea there were so many!" Just so, fellow Christian, have you never said within your soul: "Now, Master, I am going to count Thy benefits," and soon found your heart sighing, not with sorrow, but burdened with goodness, and you saying to yourself, "I had no idea there were so many!" We are all too much prone to forget God's benefits. We have excellent memories for all our trials and sorrows and losses, but fail to recall our blessings. It seems that the very abundance of God's favors and their ever unbroken flow tend to make us all the more forgetful of the Giver of them all.

* * *

Never Thankful. There is this difference between a thankful and an unthankful man: the one is always pleased in the good he has done, and the other only in what he has received, but there are some men who are never thankful.—A. Monod.

* * *

Fond of Trouble. Some folks are so fond of trouble they can't enjoy honey for thinking of what might have happened if the bee had stung 'em.—Selected.

* * *

The Way to God's Favor. There is a self-opening gate which is often used in country roads. It stands fast and firm across the road as a traveler approaches it; it won't open. But if he will drive right at it, his wagon wheels press the springs below the roadway, and the gate swings back to let him through. So the spirit of thanksgiving pushes the way of all approach to God's favor, through all the gates of privilege, with all the assurance of faith that no good thing of blessing and of knowledge and power shall be withheld. Try it.—Cut Gems.

* * *

Gratitude. Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant.—Hosea Ballou.

* * *

The Two Baskets: Our petitions for favors are likely to greatly outnumber our thanks for blessings received. There is an old legend that tells of two angels sent to earth, each with

a basket, the one to gather up the prayers of the people, and the other their thanksgiving. When they returned they grieved to find that the first was filled to overflowing, while the other was nearly empty. Our blessings are usually equal to our needs, and far outnumber our misfortunes.

* * *

References: See Current Anecdotes, Vol. 3, pages 76, 77, for many excellent hints and illustrations; also page 82, "Reasons for Thanksgiving"; also page 364, "Giving Thanks."

See Current Anecdotes, Vol. 2, page 10, "The Grace of Receiving"; page 114, "Prayers and Prayers."

For good poems see, "When Harvest Days Are Over," by Miss M. E. Winslow; "The Crown of the Year," by Celia Thaxter; "Manifold Blessings," by E. Whitaker; "Praise be to God," by F. R. Havergal; "Thanksgiving Hymn," by Will Carleton; "Thankful Though Weary," by Phoebe Cary; "The Blessing from the Skies," by Margaret E. Sangster; "The Harvest Canticle," by Theron Brown; "Thanksgiving Reunion," by Charles Sprague; "Nature's Thanksgiving," by J. H. Bomberger; "A Psalm Meet for Thanksgiving Day," by Henry Van Dyke.

World's Temperance Sunday.

By the concurrent action of many temperance organizations, of many denominations of Christians, of Sunday School conventions and organizations, of the committee on the preparation of the International Sunday School lessons, and others, the last Sunday of November is recognized as "The World's Temperance Sunday." The day is observed very widely by Temperance Societies, Sunday Schools and Churches. Many pastors make a regular practice of preaching on temperance that day, and we think that still more of them ought to do so.

THEMES AND OUTLINES.

Be Not Drunk With Wine. "And be not drunk with wine, wherein is excess."—Eph. 5: 18.

The reasons for the injunctions in the text are very evident. Consider a few given in Holy Scripture. "Be not drunk with wine."

I. Because in it is excess. "Excess" here means lawlessness, dissoluteness. "Not for kings to drink wine, lest they drink and forget the law and pervert the judgment," etc. By whom are the laws of the land broken? Coroners, magistrates, and judges bear testimony to drink being the cause. President Jefferson would not appoint a drinking man to any office. What makes home unhappy?

II. Because "wine is a mocker." 1. In pretending to give us strength when in reality it leaves us prostrate. Physical, mental and spiritual power deceived thereby. 2. In claiming to cement friendship. The convivial cup of so-called hospitality, alas! too often brings forth the murder of the host and guest. 3. In producing mockers—"fools make a mock at sin." Where shall we find the mockers? In the carousing profligacy of the saloon and dram shop.

III. Because it brings thee to poverty.—Prov. 23: 20, 21. 1. Is not this the experience of anyone who knows anything of the poor. 2. The drunkard's home is a scene of poverty and woe. (a) What shall we say of the drunkard? O, brethren, pity and save the drunkard! (b) What shall we say to the sober? "Let him that thinketh he standeth take heed, lest he fall." (c) The duty of every Christian. To practice total abstinence, and to pray and work for the prohibition of the liquor traffic.—Author Unknown.

* * *

Social Liberty and Prohibition. "And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice, saying, 'Let us alone; what have we to do with thee, thou Jesus of Nazareth.'" —Luke 4: 33, 34. It was a peculiarity that in the time of Christ evil spirits or devils were allowed to enter into the bodies of men, and hold possession of them. We read in the text that when these demons saw Jesus approaching them, recognizing Him, and knowing the resistlessness of His power, they "cried out with a loud voice saying, 'Let us alone,'" etc. This was their plea for social liberty. They did not believe in prohibition. The liberty which the demons of old claimed was not liberty to do as they pleased with themselves, but the liberty to do as they pleased with other beings. This liberty Jesus Christ denied them. It is a similar liberty we deny to the manufacturer and dealer in intoxicating liquors.

I. What is liberty? In the widest sense it is freedom from all restraint. The savage has such a liberty. In society liberty is: (a) Not to do as each man pleases, but to do what society pleases to allow. It is liberty regulated by law. It leaves a man free to do anything not inconsistent with the public good. Society has a right to claim from every man that he shall be the best, purest and strongest being, physically, mentally and spiritually, that he can become or make of himself. Society protects individual life. (b) Liberty interposes its prohibition against whatever tends to destroy society. The law demands that there shall be among men an accommodation to each other's needs and dangers and duties. No man has any right to pursue any calling or profession, nor to make any use of his property, that shall put in jeopardy the safety, the property, the lives and morals of others.

II. What does the liquor traffic demand? It demands the protection of the law. Is it a well-doer or an evil-doer? Does it promote the interests of men or is it an enemy to them? Does any man need any evidence as to its nature, its character, and its results? We summon the physiologist, the courts of justice with their records, all moral reformers and religious teachers.

III. The liberty the temperance cause demands. 1. The liberty of living in a society where no man shall be protected in evil doing. 2. Where nothing that wars with public good shall be licensed by statute. 3. Where drunkenness and all the crimes to which it leads, where all the haunts of the drunkard, and all the apparatus for making him shall be utterly

and forever put out of the way.—Author Unknown.

* * *

Ten Reasons. Ten reasons why I do not drink intoxicating liquors:

1. Because it tastes bad. We have seen men drink, and in the act draw their faces into the most hideous forms of disgust, and curse at the fiery stuff they were swallowing. Most of liquor even old toppers do not claim to like.

2. Because it is bad. It is filthy. The place where it is made is not clean; the men who make it are not clean; and it is made out of decayed or decaying materials.

3. Because I want to keep my money. This may sound stingy; but I am not stingy. I have seen that the drinking of intoxicants is the most prevailing curse of poverty. It clothes men and their families in rags, robs them of home and comfort. It makes no one better off, and millions worse off.

4. Because I want to keep my muscle. Drink is the cause of an immense amount of sickness, weakness and bodily ailment.

5. Because I want to keep my self-respect. A person cannot slip in and out of saloons, wiping his mouth and perfuming his breath to prevent people from knowing of his indulgence, without within his heart despising himself and losing his self-respect.

6. Because I want to keep the respect of other people. I find that men who do go into saloons, or who are known to use intoxicants, soon lose the confidence and respect of their neighbors.

7. Because I want to keep a clear mind. I have seen that nothing so soon incapacitates a man for business, and careful calculations, and wise and intelligent actions, as the use of intoxicating liquors.

8. Because I want to keep a strong will. I see that persons who drink soon get so that they cannot say "No" when they ought. Their decision of character passes away. Their wills become weak. An intoxicated man cannot even control his motions.

9. Because I want to keep a warm heart. Drink destroys love. It is the foe of all affection and friendship, and, therefore, as I want to have friends, and keep friends, and be worthy of friends, I do not touch drink.

10. Because I want to go to heaven. The Bible says that "no drunkard shall inherit the kingdom of heaven," and I do not want to run any risk of missing heaven. This is a supreme reason why I never use intoxicating liquors at all, but am "Yours teetotally."

Another opportunity is offered our readers to secure Talmage's sermons. When it is known that he scoured the fields of literature for figures of speech and marked or tore from the book anything he used, to prevent repetition, it will be seen that his sermons have a permanent value. They are worthy of study from another point, that is they held a larger audience and a wider circle of readers than any other sermons delivered or published. This fact alone should insure a careful examination. I am quite certain you will have no opportunity to secure them for less or even as low as the price mentioned on page 72.

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Pulpit Changes.

Readers are requested to give information of changes, addressing postal to Pulpit Changes, 617 Rose Bldg., Cleveland. Changes for all denominations are requested, except the conference changes of the Methodist Church. If successor is appointed, please give name. Always mention denomination.

BAPTIST.

Bird, W. H., Perry, Ia., resigned.
Boom, E. A., Florence, N. J., resigned to take up temperance work.
Coats, Orville, East Somerville, to Lowell, Mass.
Haines, Eugene, Pennyan, N. Y., will probably go to Middletown, O.
Haywood, Oscar, Jackson, Tenn., to Waterbury, Conn.
Hitt, C. E., Duquoin, Ill., resigned.
Kelley, T. F., Harrisonville, Mo., resigned.
McMillan, W. R., Greenville, S. C., to Columbia, S. C.
Mansfield, John, Oakland, Cal., died.
Scruggs, A. A., Traer, Ia., to Conway, Ark.
Smith, Wm. Jas., Harrisburg, Pa., to Elmira, N. Y.
Thomas, Dr., Toronto, Ont., resigned.

CONGREGATIONAL.

Bacon, Theodore D., call from Detroit to Jackson, Mich.
Crane, Frank, Beardstown, Ill., to Worcester, Mass.
Harris, Henry, South Lake Linden to Redridge, Mich.
Haskins, Spencer C., Chicago to Wilmette, Ill.
Hutton, M. L., Anoka, Minn., resigned.
Fifield, J. W., Chicago, Ill., to Kansas City, Mo.
McLaughlin, R. W., South Haven to Grand Rapids, Mich.
Merriam, Chas. L., Pelham, Mass., to Derry, N.H.
Rollins, Geo. S., Edwards, Ia., resigned.
Sanborn, F. W., died at parents' home, Marblehead, Mass.
Snyder, H. C., Saranac to Lake View, Mich.
Van Horn, F. J., Des Moines, Ia., to Worcester, Mass.

DISCIPLE OR CHRISTIAN.

Brown, Bruce, Denver, Col., resigned.
Fisher, S. E., Maroa to Fisher, Ill.
Howe, Thomas, Owingsville, Ky., resigned.
Johnson, M. S., Carthage, Mo., to St. Louis, in Correspondence School.
Shuey, T. J., Rock Island, Ill., resigned.

METHODIST.

Bowers, Adam, D. D., Piqua, O., died.
Farmer, G. E., call Manitowoc, Wis., to Grace Church, Chicago.
Freeman, Luther, Portland, Me., resigned.
Lovejoy, I. R., to Stockton, Cal.
MacVey, W. P., Grand Forks, N. D., to Red River Valley, Wahpeton University.
Mathews, John, Nashville, Tenn., resigned.
Moore, J. G., Forest River to P. E. of the Minot District, N. D.
Parrott, Wm. Z., Springfield, Mass., died.
Thompson, J. C., Muscatine, Ia., died.
Stevens, A. C., Aberdeen, S. D., to Grand Forks, N. D.
Sutton, J. A., Lake City, Minn., resigned.

PRESBYTERIAN.

Ayres, Geo. Frederick, Poplar Bluff, Mo., to Chester, Ill.
Barrett, Chas. S., Waterville, N. Y., resigned.
Beach, S. W., Bridgeton, Pa., resigned.
Davis, E. E., North Baltimore to Goshen, O.
Groves, S. B., leaves Ashtabula, O.
Hastings, C. W., Detroit to Houghton, Mich.
Jenness, Perry V., Detroit, Mich., to Kirkwood, Mo.
Lindsay, G. D., Oshkosh, Wis., resigned.
McClusky, F. W., Whitesboro, N. Y., resigned.
Roe, W. E., Marietta, O., to Auburn, N. Y.
Torbet, Albert, Cass City to Manistiquic, Mich.
Waite, John, Norwalk, O., to Callery, Pa.
Work, E. W., Dayton, O., to Berkeley, Cal.
Zimmerman, A. S., Mason to West Bay City, Mich.

MISCELLANEOUS.

Garman, S., leaves Richland Center, Wis., U. B.
Simons, J., Peru, Ind., resigned, U. B.
Martin, W. L., South Kerkwood, N. Y., resigned, U. P.
Rich, J. M., Ventura, Cal., to Lompac, Cal.

It is a very unusual thing for Current Anecdotes to commend to its readers any advertisement that appears in its columns, but an exception is made in the case of the Fremont-Vineta Oil & Gold Mining Co., which presents, on another page herein, an exceptional investment proposition. We have been acquainted with two of the officers and directors of the company for a long period and have full confidence in the company's representations. The successes attained by some thoroughly good and reliable mining and oil companies in the past have resulted in bringing before the public so many "fake" concerns that it has become difficult to discriminate between the good and the bad. We urge our readers to investigate the proposition offered by the Fremont-Vineta.

A Remarkable Sunday School Hymn Book.

The Sunday school of Grace M. E. Church of Wilmington, Del., recently appointed a committee of five competent persons to examine singing books and make a selection. They agreed among themselves to examine books separately, without consulting with each other. At an appointed time they met together, and strange to say each member of the committee had decided on the same book, entitled "Uplifted Voices," edited by Adam Geibel and R. Frank Lehman. It is needless to say that this book was adopted by the school and 400 copies were purchased. In fact, many unusual testimonials have been given concerning "Uplifted Voices."

Free specimen pages of this wonderful book can be obtained by addressing the publishers, Geibel & Lehman, 1022 Arch street, Philadelphia; or for 30 cents they will send a copy for examination (money to be refunded if book is returned within one week). Price, \$25.00 per hundred.

CHURCH PLANS

BENJ. D. PRICE, Architect, Atlantic Highlands, N. J.

Catalogue containing description and price list of a great variety of church plans free to ministers. To others 20 cents.

Two thousand four hundred and fifty churches have used my Paper Imitation of Stained Glass. It is decorative and obviates all annoyance from sunlight through the plain glass. Circular and Sample Scraps Free.

PRESENT DAY CHURCH PROBLEMS.

Conducted by F. M. BARTON.

Glory and Shame of Revivals.

J. M. BUCKLEY, D. D.

Note—Following are extracts from an address delivered at Chautauqua by Dr. Buckley on the above subject. They were not revised by the author, as he expects to deliver lectures and later prepare a book on this subject. They are timely and will provide food for thought.

One would expect that the natural way to spread true religion would be to preach its principles and precepts until some believed them and to set these people disseminating them. After a while there would be some in various places who would believe them. These would get together to talk about the subjects involved, and probably would form some kind of a society. As this society would grow some of the people many miles away would grow weary of going to the common center. The result would be another society. So this religion would spread till all the world would be rejoicing in these principles and would transmit them from generation to generation.

But nothing of the kind has happened in the history of Christianity. According to the records our Lord was a marvelous advertiser. There was no printing press, but he sent men two by two every place where he would go. He sent out the seventy to tell the people who he was, what he had done, what he was competent to do, and when he would appear in the neighborhood. The apostles also went on the principle of making a tremendous sensation—not in the bad sense. They spoke on the sidewalks and in the synagogues. They seized the first opportunity of stirring up the people. When St. Paul came to Athens there was no place where he could be accommodated, so he went to the marketplace and talked quietly to the people around him, but as the crowd increased his voice grew louder. On the outskirts of the crowd stood the philosophers. They decided they must hear this man in the most representative place. He had no fears; he discussed the subjects with the Stoics, the Epicureans, and doubtless the Mystics. In due time he brought on a crisis. He always brought on a crisis. He never spoke that he did not lead up to something that would divide the crowd.

(The speaker then gave a most interesting outline of the development of the church and the different influences that worked in and upon it.)

Then there arose the most wonderful thing that has ever been seen. The Baptists, Presbyterians and Methodists, and the Quakers, were inspired to pursue the same course. They developed itinerant preachers of extraordinary physical and mental power. These men kept pace with everything. It is said that Daniel Boone moved several times to get away from a Methodist preacher. Wherever these men went they created a sensation. They mounted a stump, or climbed a tree to preach. If there was a fight with the Indians they followed it up, and before the people

could get away they preached a sermon to them. The western states were evangelized through the efforts of these people. Some of them were cranks, but nineteen-twentieths of them were solid men, the founders of great families. Had there been no revivals then there would be no churches now. Abraham Lincoln, when president of the United States, said in a meeting in Washington: "If the revivalists had not come around my father's cabin I might have been a woodchopper today." Peter Akers of Illinois had more influence with Lincoln than any other man. He Sundays preached three hours at a time. Peter Cartwright, an itinerant, was the first candidate who ran against Lincoln for the legislature, and when Lincoln was running for congress on the Republican ticket, Cartwright was running on the Democratic ticket for the same position.

Prior to the Revolution the Presbyterians were divided. Dr. Witherspoon of Princeton University did not believe in revivals. Many of the Presbyterians, who had lived in the country two generations, believed in revivals, while those who had lived in the country but a little while were generally averse to them. This division in the Presbyterian Church developed a revivalist and an anti-revivalist class. The latter did not grow much but in the cities they were stronger because there were many people who did not wish to be disturbed by the noise and agitation of a revival. The same was true also among the Congregationalists, though Jonathan Edwards was one of the greatest revivalists the world ever saw. The Baptists had been driven out of Massachusetts into Rhode Island. They adopted the principle that no man could vote in the church unless he was a member of the church, and no one could join the church without baptism, and no one could be baptized unless he publicly declared his faith. The consequence was they had to have revivals. If people have to make a public confession, be immersed, and be persecuted for it, they have to be profoundly roused first. Therefore they became a great revival church, although there are some sects of Baptists opposed to revivals and missions.

We have then two crystallized classes of churches. There is the anti-revival class which crystallized into peculiar order, dignity and propriety. The revival churches crystallized into a peculiar atmosphere, where there are many prayers and testimonies, and where they expect to have many conversions. When the Unitarians divided from the Congregationalists they took every church in Boston but one. They imported Lyman Beecher and built Park Street Church, which is known to this day as "Brimstone corner." In the Baptist and Methodist Churches a similar crystallization has taken place. Some Methodist societies are so far from the original type that signs of a revival would astonish and perhaps disintegrate them. At the other extreme there is another class who do not care anything about preaching. All they

want is that a man shall bang the pulpit and create excitement. If he can do that, he has "the power"—yes, -physical power, hydrostatic power! Between these two extremes there are devout and sensible people.

Man is incapable of long tension. When he does his best he is bound to have a reaction. The human heart does not agree with the religion of Jesus Christ at all. It is a straight jacket until one is accustomed to it. So religion has to be brought into men's lives, and something must be done to get tension, which means attention, intention, retention. It is not necessary to have a wild excitement, but to keep people thinking about religion as they do about other things in which they are intensely interested.

What is religion? A man has an intellect, a heart, a conscience, a will. Conscience consists of two parts—the judging part and the feeling part. There is not a worse guide in the world than conscience if the judging part is not properly instructed. A religious man is one having right ideas about God, morality, truth, immortality in his mind, and having his heart disposed to do what his mind shows him is right; he therefore undertakes to do that, live in all good conscience, prays to God, becomes like God. Religion, if the heart was not involved, is only a theory. If you add to philosophy a good heart properly developed, you have a religious man.

Some look on regeneration as a kind of surgical operation. Most young people in my time were taught to look on it in that way, as some awful thing one had to go through. Some think it is nothing but a beginning, others think it is nothing but behaving right. Regeneration makes not the slightest structural, physical or mental change in a man. If one is born with a natural tendency of any sort, he has that after he is regenerated. If one has tremendous physical force, he will have that after he is regenerated. The question is how he is going to use that power. Regeneration is an intensification of our idea of right and God until they inflame the heart and dominate the life.

The glory of revivals is that the true revival wakes up people. Charles G. Finney changed men so that they stayed for half a century. But spurious evangelists have come up. You cannot impress men permanently by the power of oratory. You can produce wonderful effects but temporary. The only way you can make a permanent impression is to give the man an idea that affects his heart, and it will affect him afterwards.

Spurious evangelists are the greatest disgrace. Some of these men make rates for the number of converts. Some of the greatest evangelists backslid in the very midst of their work. One said: "I ask no money; but if you wish to give to me as an evangelist, write me a letter and enclose any money." He said he would preserve the letters, but after he got on the train he pocketed the money and threw the letters out of the window. On one week day he asked all the people of the town to close their stores that he might preach for the clerks. He got all the ministers but one (who refused) to stand at

different points in the building. Then he said, "I am going away. The Scripture says if you have received any spiritual things of course you will be ready to give up of your carnal things." The hats were all filled up. He went on in that way, and was known to leave a quarter of a million dollars. My first experience with these individuals was with a man who conducted some meetings in the city where I then lived. At the close of the series he said: "You cannot expect these people that have been converted on my hymn book to go back to the old hymn book. If you want to keep them up to the enjoyment they have they must sing the same blessed things. My young man will stand at the door. We have two thousand books here. Many persons also will desire to have my photograph. He has an excellent supply of these." I by no means denounce true and sincere evangelists.

Trespassing on the rights of children is a fearful thing. You can get children to say anything. To show this to a superintendent who seemed to believe that when little children responded they were converted, I asked the children who wanted to be saved by Isaiah to hold up their hands. All but three lifted their hands. When persons think they are converted and are not, they are immeasurably worse off than when they are converted but do not think they are.

The shame of such revivals is that spurious revivals let the church sink into a cold atmosphere; from which they expect to get out again by a revival, depending on someone from outside the Church to come in and do the work.

Yet those who denounce the true revival or the revival idea are disastrously wrong. Look at the methods of work in a political campaign. An election is coming on. You want to get the people to vote your ticket. You send each of them a red-hot tract. You fill the country with speakers. They distribute tracts and kindle all the enthusiasm they can. There is much hurrahing. And on the night of the election you will wait till morning for the election return. If a preacher shows excitement you call him a fanatic.

The Roman Catholic Church holds missions, for which eloquent men are sent out, and all through the Lenten season they are preaching in a manner that might bring a blush to the ordinary Protestant minister. I attended such a meeting not long ago, conducted by a man of great zeal and earnestness. He spoke night after night, day after day. Tracts and pamphlets were distributed. Protestants were given an opportunity to ask any questions. The Church of England and the Lutheran Church observe Lent, forbidding amusements and bidding the people attend faithfully the special services of that season. They secure all of their candidates for confirmation in this way.

The philosophy of the true revival is earnestness with sense, truth delivered with power, as if the man was ready to die for it; but no vulgarity nor hypocrisy. The Churches must wake up to the fact that the public have lost

faith in revivals. They must get back into a true atmosphere.

Mr. Spurgeon's Church was the model Church. There were conversions all the time. The Church was ready to assimilate them all the time, and then there were special times of refreshing from the Lord according as Providence should indicate. We must have revivals or the youth of each generation will go astray, and the Churches languish and die. But they must be promoted by "a manifestation of the truth to every man's conscience in the sight of God" and all things must be "done decently and in order, for God is the author of peace and not of confusion."

HOW TO MAKE THE PRAYER MEETING GO.

By W. C. KING, Pastor.

The word "make" in the subject assigned me is of vital importance. If the prayer meeting is to "go" at all it will be because somebody makes it go. The logical man to do this is the pastor, and he will not until the conviction gets possession of him that it is worth while to do so, and possible, as well. In this matter, also, Pastor, take heed to thyself.

In my own case, when by prayer and study, this conviction was matured in my own heart, I resolved to lay the matter before my people, believing that faith is contagious. I announced that we would hold a "Purpose Meeting" on the following Wednesday evening. A young man from a wholesale shipping office, member of the Church, quiet but delighted to use his skill for the Master, placed the matter on the board, in something like this form.

This is a

PURPOSE

Meeting.

"And Daniel Purposed in His Heart."

OUR MOTTO:

GOOD Meetings rather than great,

CONVERTS rather than crowds,

RESULTS rather than reports.

The aim, from the opening word, was to impress the importance of a purpose, not only in our individual lives, but also in our Church work. The relation of this to the success of our prayer meetings was especially emphasized and the people frankly taken into the pastor's confidence regarding his convictions and plans. At the close a praise service was announced for the following Wednesday evening. The board was again used for emphasizing the purpose and plan of the meeting, and the manner of opening the service wholly changed from the ordinary routine, a praise Psalm being read responsively, the L. M. Doxology sung, etc., etc. The pastor then gave some reasons from his own experience since coming to the field, for praising God, and called on the Deacons to follow suit, asking that, for the present, the testimonies relate to the welfare of the Church—that we

look for bright things in our own work. The Sunday school superintendent followed, then the president of the Young People's Society, of the Women's Missionary Societies and Ladies' Aid Society. Long before the hour was up the spirit of enthusiasm had risen high, and it was evident the prayer meetings for the summer seasons would go, if only the good beginning was followed up. Some of the meetings which followed were memorable and here are a few of the themes: "A Faith Service," "An Assurance Meeting," "A Say-So Service"—("Let the Redeemed of the Lord say so"), and an "Old Folks Song-Service." The Young People's Society was especially enlisted in making the last mentioned a unique success. They served tea in the vestibule of the Church, one hour before time for evening service, to all the older members; after a social hour spent around the well-laden tables we sang, "God be with you till we meet again," and repaired to the Church parlor, which was soon well filled. What, with singing the old hymns and hearty testimonies from many of the guests of the evening, the hour passed ere all who wished had taken part. It was a gracious evening.

Reference has already been made to the blackboard, but its importance makes it deserving of further emphasis. Fortunately, the usefulness of the board does not depend upon any special skill in handling the crayons, by the leader. For the encouragement of my brethren let me give the genesis of ours. When I came here there was none in or about the building, nor room for one of the ordinary description, so I cast about to supply the lack. Noting an available bit of wall between two windows I had this covered with slated cloth with most satisfactory results.

Let me say, in conclusion, that I have learned that there is no short cut to success in making the prayer meeting go. The experience related above was by no means the first of the kind the writer has known—just his first on this coast. As soon as the dry season, with its bewitching weather and long days opened, I was told on all sides that the people would not be shut in, so we could expect no more large or interesting meetings until fall. But it takes time, patient persistent effort, to build up a live, helpful prayer meeting at any season of the year in the average Church. Variety in the presentation of truth, from the board with telling, touching illustrations from daily life, and always a longing desire on the part of the leader to make the service restful and strengthening to tired, tried and questioning souls, will usually solve the problem.

Vancouver, B. C., Canada.

Tammas walked home with the minister after service last Sunday and the latter complained of exhaustion. "Tired out, eh?" said Tammas. "Yes," sighed the reverend, "completely done up, mentally and physically. I actually strained my back getting up this morning's sermon." "Oh," said Tammas, musingly, "you must be very near the bottom of the barrel!"—Exchange.

SERMON DEPARTMENT.

MAN'S SUPREME PURSUIT.

LOUIS ALBERT BANKS, D. D.

"Follow peace with all men, and holiness, without which no man shall see the Lord." Hebrews 12: 14.

The first phrase of this text is valuable to us in our present study only as it throws a side light on the subject of holiness. The teaching is that we are to pursue peace with all men; peace is a desirable thing, but we are to give up peace when we cannot have it in holiness. Beautiful as peace is, it is better to do right, and be right, in the midst of strife, than to have peace by being cowardly to our convictions, and untrue to our sense of duty. In a perfectly true world it would be very easy to have peace and holiness together, but in a world in which greed, and lust, and hate have run riot so long, it is not always possible to have peace in holiness, and when we cannot have it that way, then we are to take up the tune of David and exclaim, "Blessed is he that teacheth my hands to war."

I want to call your attention to the figure suggested by the language of the text. "Follow holiness," says our author. It is the language of the hunter. It is the cry of the fox-hunter in the heat of the chase. It is the cry of the deer-hunter with the hounds on the track. It is the cry of the soldier on the trail of his enemy when he scents victory. There is about it the spirit of the chase and the hunt, and the search for great gain. Now that is the attitude which we ought to take in the pursuit of holiness. It is something not easy for us to obtain in a wicked world. Paul himself says that we need to follow close on the track, "Looking diligently lest any man fail of the Grace of God; Lest any root of bitterness springing up trouble you," and he follows this with a reference to Esau, "Who for one morsel of meat sold his birthright," and "how that afterwards, when he would have inherited the blessing he was rejected; for he found no place of repentance, though he sought it carefully with tears."

The attitude of the Bible, both in the Old and the New Testament, is in perfect harmony with this text. Holiness is everywhere set forth as the most desirable thing in the universe. As gold is the most precious of all metals on the earth, so holiness is the gold of the higher realm.

Much is written and uttered concerning holiness that is confusing. Much appears to the ordinary reader or listener to be only theoretical or sentimental, and to have no value in practical, real, definite life. Now, nothing can be more tangible, more real, more easily understood when set forth with simplicity, and without affectation, than the subject of holiness, or rather, the fact of holiness, when lived before our eyes. Let us then to our theme. The supreme pursuit of man is to follow holiness. First of all in his own body. Our bodies are the temples of the Holy Ghost. It is into these nostrils that God has breathed the breath of life, and the

body is not to be treated slightly or carelessly. In the human body holiness means health. And no man is holy concerning his body if he does not follow health. The amount of work we do in the world, and the quality of work we do depends in a large degree upon our health. The quantity and the quality of service which we are able to render to God, and to our fellow men, is constantly bound up in the question of our health. The blessings which we are able to give to our children, to our friends, and neighbors, as well as to the wider world beyond, is all limited by our health. The amount of good cheer, and inspiration, and courage, which we can shine forth upon mankind, depends on our health. Now, if that is true, and who will dare deny it, how can you say that the question of health has nothing to do with the subject of holiness. You need not tell me that a man who knowingly overeats himself, who carelessly or wilfully eats or drinks, or does unnecessary things which he knows will rob him of the perfect use of his body, and the greatest inspiration and strength that can come from it, is a perfectly holy man, for I know that he is not. He is sinning against God, and wronging his fellow men in violating the laws of his own body. No man can be holy in relation to his own body who does not pursue health with earnest and serious purpose.

Holiness in the mind and heart, means purity and sincerity. A holy mind must be a **clean mind**, and a **heart must be sincere** in the pursuit of clean and wholesome things. Paul sets this forth very clearly in his Letter to the Philippians, when he says:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." That last phrase, "Think on these things," is given with all the earnestness of a command, and the meaning of it, so far as the inner mind and heart is concerned, has all the force of our text. We are to think on good things. We are to harness our thoughts down to it, and follow after holiness in our thoughts and imaginations, and secret plans and purposes. Holiness does not consist simply in not doing wrong. A man may have so much will-power that he is able to hold himself back for years from committing the sin he all the time desires to do. Or he may be so hedged about by obstacles, or so held in check by restraining influences that he never has a good opportunity, but, if all this time, the evil fire is smouldering in his soul; if all the while, in the secret temple of his imagination, he again and again paints on the canvas his wicked desire, there has not been a day of all that period that he has been a holy man, though his outward life may be

as spotless as snow. God looks at the heart, and the man all the time is what he is at his heart. If we would have holiness we must pursue, follow after, from day to day, pure thoughts, clean imaginings, and righteous ambitions.

Holiness toward our fellow men, in social life, means brotherly love. True society is built on sympathy and sincerity. A purpose to be helpful to those about us is at the basis of all true Christian society. To live unselfishly from day to day, not simply refraining from backbiting, or hating, or harming our neighbor, but watching, with the alertness and gentleness which Jesus Christ manifested, for opportunities to encourage or strengthen, or heal, or lift up out of the gutter, our fellow men, that is social holiness. A man need not tell me he is a holy man socially, because he never coveted his neighbor's wife, or went about slandering his fellows. It takes something more than that to make a holy man in the social sense. Every day of our lives we have a chance by your attitude, by the use of our social position, by the use of our strength, and our time, and our money, to cleanse the leper, to unstop the ears of the deaf, to open the eyes of the blind, to comfort the widow and the orphan, to bring health to the man possessed of devils; to give a brother's or sister's strong arm to a woman who has grown dizzy on the edge of the precipice, and bid her in the Master's spirit and words, "Go and sin no more!" This is the kind of life we must follow, must pursue as the hunter pursues the chase if we are to rise into that beautiful holiness where we shall see the Lord.

Holiness in business life means honesty, integrity. The whole commercial world rests on its faith that men will keep their honor, and will do as they have promised. In a business sense a man is holy when he does that. And the growth in holiness in a business sense, despite all the wickedness and oppression that goes on under the name of "Business," is a matter of congratulation and encouragement. The ships cover all the seas with their cargoes, and the railroad trains fly like shuttles across the continents, carrying their vast treasures because more and more the multitudes of men are learning that they can trust one another to keep their plighted word in commercial life.

But let no man imagine that he can have holiness in the sight of God, and have any different standard about business than about other things; absolute sincerity, and honesty alone make holiness in business. And however spotless the man's life may be in other matters, if he is tricky, and insincere, and false to the truth in his business, it will shuf out the face of God from his view, and he will fail of that holiness, without which no man shall see the Lord.

Holiness in science, and in the world of knowledge is humility. If we are to be wise we must come on our knees. The true scientist is never cock-sure. The honest searcher after wisdom is humble.

On May 7, 1902, a newspaper printed in St. Pierre, Martinique, contained a proclamation

giving notice that the Commission of Scientists appointed by the Government had just examined Mount Pelee, and decided that there was no danger whatever of any serious eruption. The very next morning, probably while the citizens were reading this proclamation, the great catastrophe overwhelmed the city, and every member of that Scientific Commission perished. There you have a striking illustration of the folly of pride in the search for knowledge where our knowledge of the facts is limited. The holy scholar is the humble scholar who comes on his knees, seeking wisdom.

Holiness in politics is unselfish patriotism, an honest purpose to uphold the public good. Perhaps there is no place in our American life where we are more frequently discouraged about the growth of holiness than in politics. So many men seem to feel that politics is such a separate sphere of life that a Christian man is not amenable to the same laws that would govern if he were in business, or in a more obscure or retired field of exertion. But we know very well that that is not true. God held David, king though he was, to the ordinary law of a pure family life. He held Saul to a strict responsibility for his public duty, and you may follow the Bible through, and you will not find one place where God lifted the restrictions of the Ten Commandments because they galled the neck of a politician. No, it is just as mean, and just as truly a sin against God, to lie, or steal, or bear false witness, or backbite or slander, in politics, as it is anywhere else. An unselfish devotion to the public good, a handling of public affairs with clean and wholesome fingers, with that sense of jealous devotion with which a wise man pursues his own affairs, that only can be holiness in politics.

We had a good illustration of that kind of genuine holiness in politics the other day in Washington. A miserable scoundrel out in a Western State had been convicted of sending obscene literature through the mails, and had been given a very light sentence by a timid, or weak-kneed judge. But the rascal was a sharp fellow, and had friends among the viler sort who were able to control some votes, and these men secured the signatures of all the Congressmen from that State to a petition for the pardon of this man. It came before President Roosevelt, and we can almost see those historic teeth of his as he set them solidly together and endorsed on the back of the petition:

"Denied. In my judgment those sending this petition, at least the Judge and District Attorney, should be notified that I sincerely regret that it is not within my power to increase the sentence of this scoundrel."

It was of a piece with that utterance that when President Roosevelt was told of the quandary of the politicians in New York City, that if they enforced the law against the liquor saloons they would be defeated at the next elections, while if they did not enforce them, the good people would not stand by them. The President smiled and said, "The only thing to do, is to enforce the law and take the consequences." That is what I mean by

political holiness. Do the right, sincere thing in politics as everywhere else. It is God's world, and not the devil's, and we may humbly leave it to him to see to it that the man who does right in politics, as other wheres, is taken care of. Certain it is that only in holiness can the Christian man in politics have peace with God, and a conscience void of offense.

In our relation to God, holiness is reverence and obedience. To reverently obey God without question that is perfect holiness. It does not make any difference how many good things we do, nor how many bad things we refrain from doing, if we are not reverent and are not obeying God we are not holy. We must not lose sight of the fact that in holiness unto the Lord reverence and obedience go together. God does not need what we can do with our hands, but His children do. Holiness toward God will never fail of expression in service toward our fellow men. It is impossible to conceive of a truly holy man letting the day go by without pursuing opportunities to make the world a brighter and happier place for others. And as we do that we shall know what Jesus meant when he said, "I am come that men might have life, and might have it more abundantly." Dr. F. B. Meyer says that a friend of his was standing on one occasion in the old Forum in Rome, watching the workmen using the pickaxe, when one of them happened to strike away some rubbish and debris which had lain for centuries, and as he did so, a fountain of water, well known in classic times as the Virgin's Fountain, but which had been imprisoned for hundreds of years, found glad utterance again; the imprisonment was over, the stone was taken away from the sepulcher, and the beautiful fountain gushed into the Italian sunshine.

Something like that needs to be the experience of some who hear me today. Some rubbish of the world, some debris of selfishness has accumulated upon your heart, choking your life. By the Grace of God, and by the choice of your own will, let it now be put away, so that the life which has been restrained may become abundant, and you may follow with all your soul that holiness which will permit you to see clearly the face of your Lord.

Many of the differences that separate us into theological cliques and clans would all disappear if in heart and mind we had perfect reverence, perfect holiness unto the Lord. Dr. G. W. Horder, of London, recently tells how he was discussing theological matters with a man who thought they were very widely separated from each other. But Dr. Horder said to him, "Let us come to the heart of matters: will you accept this word as an expression of Christianity: 'God, who commanded the light to shine out of darkness, hath shined in our hearts,'—in our hearts, not up in the brains by logic merely, and not at all by love—'hath shined in our hearts, to give the light of the knowledge of the glory of God in the face,'—not in the confession, not in creeds, not in doctrine, but 'in the face of Jesus Christ?'" Dr. Horder said, "Will

you accept that?" He said, "Yes." Then said Dr. Horder, "We are very close together." And so we shall all find walls of separation disappearing as we come with perfect reverence, and quick obedience to follow that holiness which gives us a clear vision of the face of our Lord. It is the lack of holiness that keeps men apart more than anything else. If we shall live a holy life we shall know "The peace of God that passeth all understanding," and rejoice in "the love that casteth out fear." Frances Ridley Havergall has sung the experience which is possible to everyone of us. It voices a blessed confidence in which the soul says to God:

"What Thou wilt! Yes, only do
What seemeth good to Thee:
Thou art so loving, wise, and true,
It must be best for me.

Send what Thou wilt, or beating shower,
Soft dew, or brilliant sun;
Alike, in still or stormy hour,
My Lord, Thy will be done.

Teach what Thou wilt; and make me learn
Each lesson full and sweet,
And deeper things of God discern
While sitting at Thy feet.

Say what Thou wilt; and let each word
My quick obedience win;
Let loyalty and love be stirred
To deeper glow within.

Give what Thou wilt; for then I know
I shall be rich indeed;
My King rejoices to bestow
Supply for every need.

Take what Thou wilt, beloved Lord,
For I have all in Thee!
My own exceeding great reward,
Thou, Thou Thyself shalt be!"

In teaching a Bible class of 75 or 80 men in a foundry recently I said: "One reason why you men drink is because you fill up on indigestible food, so that you think you have to throw in a glass of whiskey to start your stomach, same as you have to throw coal oil on a poorly built fire to start it." They nodded approval. If this is true of laboring men, how much more is it true of preachers and men of sedentary habits. When I lived on white bread I called on the doctor several times a year for indigestion remedies. It would be as sensible to soak a piece of porterhouse steak in hot water to get rid of the color and make it white, as to take the mineral salts and phosphates out of the wheat kernel for the sake of making a white flour. This is an important matter, and we wish our readers would send to the Franklin Mills Co., of Lockport, N. Y., and get a small barrel of their whole wheat flour. It is a trifle more expensive at the beginning than the white flour, but the amount of nourishment secured for every dollar expended is largely in excess of that to be had in white flour.

HOW TO SAVE SOULS.

A. C. DIXON, D. D.

Text: "Then the Spirit said unto Philip, Go near, and join thyself to this chariot." Acts 8:29.

The treasurer of an Ethiopian queen has heard from the Jews living in his country of the great God at Jerusalem, and he has gone there to worship. He may have been present on the day of the crucifixion. I see him moving with the surging crowd out of the gate toward Calvary. He stands by the cross, and looks into the wonderful face of the man hanging between two thieves. He hears him pray for his enemies and speak words of peace to the malefactor at his side. He simply wonders. He is there on the day of Pentecost, and I see him approaching John, and saying, Can you give me something to read about this wonderful man whom I saw crucified, and who you say has risen from the dead? John replied, "Get the prophecy of Isaiah and read that." At great expense the parchment is purchased and the treasurer stays home in his chariot with his retinue about him. As he reads aloud after the Oriental custom, a man approaches, and asks him whether he understands what he is reading? "How can I except some one should guide me; come up and sit with me in the chariot, and explain to me the words of the prophet. Is he speaking of himself, or of the man I saw hanging on the cross?" Philip accepts the gracious invitation, unfolds to him the way of life, baptizes him, and sends him on his way rejoicing.

Now, from this account we may learn first, some rules to guide us in personal work, and second, some of the difficulties in the way.

RULES.

Rule 1. YIELD YOURSELF COMPLETELY TO THE GUIDANCE OF THE HOLY SPIRIT AND DO WHAT HE DIRECTS. Philip had been preaching in the great city of Samaria; thousands had come to hear him, and hundreds had been converted. The Holy Spirit directs him to leave this crowded city and go into an uninhabited place. I can see the puzzled face of Philip as he tries to explain to himself why God wants him where there are no people. He might have said, the trees and stones and sand of the wilderness do not need any preaching. I should remain where there are crowds of people who are willing to hear me. But I do Philip an injustice. No such puzzled expression sat on his face. He went without questioning just where the Spirit guided; and, if you want to be a soul winner, you must yield yourself without reserve to the leading of the Holy Spirit.

Rule 2.—PUT YOURSELF ON A LEVEL WITH THE ONE YOU APPROACH, AND ENTER INTO SYMPATHY WITH HIM. The eunuch was reading the Scriptures and Philip began to talk with him about the subject in hand. He sat beside him physically and intellectually

in the chariot. In this he was following the example of Jesus. To the woman at the well with the water pitcher in hand, he talked about the water of life, and urged her to drink, that she might not thirst again. To the woman fresh from the kitchen he spoke of the leaven that leaveneth the whole lump. As he walked by the field where the farmer was scattering the seed, he gave them the parable of the sower. We must give people the truth, and a peg to hang it on, a handle to take hold of it with. Learn their channels of thought, put the truth into the mind through these channels, and trust God to sink it into their heart.

Rule 3.—PREACH JESUS. The eunuch was reading the chapter in Isaiah which refers to the Messiah, and when you find a man reading the Bible it is easy to begin at the same Scripture and preach unto him Jesus. The eunuch did not preach simply about Jesus. We may tell where Jesus was born, what He said and did, and yet not preach Jesus. Many Sunday School teachers tell their scholars all they know about Jesus, but do not urge them to accept Jesus as their Saviour and Lord. What this rich Ethiopian treasurer needed was Jesus and every sinner on earth, whether he be rich or poor, learned or ignorant, black or white, has the same need. It is safe to preach Jesus to everybody, for Jesus meets the need of every soul.

DIFFICULTIES.

It is easier to prepare a sermon and preach it to a crowd than to approach an individual and preach to him Jesus. There are more difficulties in the way of reaching the individual than of proclaiming the Gospel to the crowd. It takes more courage and wisdom to do personal work than to make public addresses, and sad to say most of us preachers take more delight in public address than in private soul winning. Let us look at some of the difficulties in the way of Philip, and they suggest the difficulties that confront us.

1. The eunuch was a stranger. Philip had never seen him before. He belonged to a different nationality; they had little in common but sin and the need of a Saviour. The fact that a man is a stranger to you is not always a disadvantage. If your life is inconsistent, the less he may know about you the more influence you will have with him. This explains why some parents cannot talk to their children. The children know them too well. They were there when the temper was lost and the sharp bitter words were spoken. They see in the private life the defects of character. This explains also why the husband cannot talk to the wife, and the wife to the husband; they know each other too well. If there is any obstacle in the way of our reaching those who know us best, let us at once get rid of it; go to the person who knows you and make full confession of your sin, ask forgiveness, and determine by God's help hereafter to live as you should. The most impressive thing at the funeral of Mr. Moody was the address of his son, W. R. Moody. He rose in the audience and said,

"I would like to speak a word for the family. Our father gave us the happiest home in the world. Sometimes he spoke impulsively, and it may be a little sharply to the children, but when he did so he always called us up afterwards and begged our pardon. That was D. L. Moody in the home." And when we heard this testimony from the lips of the son, the great evangelist seemed to be greater still. It is noble, friends, to confess our faults one to another. If you feel that you have not been living as you should before those whom you love, do not let the sun go down before you confess the sin of it and seek their salvation.

In this great city, however, it is encouraging to a Christian worker to know that he may be used of God in saving the stranger. Let not the fact that he is a stranger keep you from approaching him and telling him of Jesus. The Spirit may be moving upon his heart as upon the heart of the eunuch in preparing the way.

2. The eunuch was pre-occupied. He was very busy reading the Bible, and we were taught in childhood that it is impolite to interrupt one while he is reading. And yet Philip pressed his way through this barrier of preoccupation and preached unto him Jesus. This is a busy age; men and women about us are preoccupied with their temporal affairs. Some of them are oppressed with the burdens of wealth; others with poverty. The business man in his office has many callers and cares; shall we go in and thrust ourselves upon him while he is thus preoccupied? We should tell him there is one thing more important than making money, and he knows it before you tell him. He will honor you for your earnest persistence. While I was preaching in a southern city several years ago, a young man in the house where I was boarding received a note which ran like this: "My dear friend, I have accepted the Lord Jesus Christ as my Saviour, and I want to join the church; come around and tell me how to go about it." That note was sent by the manager of a great tobacco factory. On the previous Saturday evening a group of young men prayed for his conversion and one of them said to the others, "Boys, Monday morning at ten minutes past 10 o'clock I am going to our friend's office to urge him to become a Christian; pray for me now, and pray for me at that time, that the Spirit of God may go with me." Promptly at ten minutes past 10 o'clock on Monday morning the young man entered the office of the busy manager, and found him seated on his high stool busy with his ledger. "Can you give me five minutes this morning?" he asked. "What do you want?" was the reply. "Do you want to talk religion to me?" "O never mind, you give me five minutes." "All right, go ahead, I can stand it if you can." The earnest young Christian took a little Testament from his pocket, and opening it, placed his finger upon a verse, and read: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." "Now, my friend," he continued, "we boys have been praying for you a

long time, and I have come around to tell you that I am a sinner saved by Christ, and I want to see you saved also. Good morning." The manager of the tobacco factory was not happy during that day, the figures became confused before him. He said to himself, that young man is in earnest, and I will become a Christian as I ought, and from that day to this he has kept his word.

3. The eunuch was a man of high position. He was a member of the cabinet of a queen; conventionalities surrounded him, and shut him off from the common people. It is easy for us to talk to children for whose opinion we care little, or to the tramp on the street, whose rebuff will not hurt us. It is harder to go into the company of men and women who are high in social position, surrounded by the luxuries of wealth and the dignities of honor, but Philip with the Spirit of God upon him did not stand back on this account. He was as bold to speak to the treasurer of the queen as to the rabble in Samaria. The externals of worldly position did not count much with Philip; an immortal soul was everything. It is the fashion to abuse certain wicked men in high position, but how many of us have prayed for them, and talked to them about their soul's salvation?

A certain political leader in New York city has been during the last 15 years criticized and abused by almost every pastor in public and private; how many of us have gone to him and preached unto him Jesus? I knew one man who did. While Mr. Moody was stopping at the Murray Hill Hotel, he learned that this political leader was in the house, and he went to him with an invitation to attend church and he urged upon him the importance of personal salvation. The much abused political boss listened with great attention, and thanked the evangelist for the interest that he took in him. If we talked less about men, and more about Jesus, it would be better for us and for them and for the kingdom of God. Let no position of great wealth, political honor, or social standing prevent us from approaching people, when the Spirit moves us to do so, and telling them of the great salvation.

4. The eunuch was doubtless a moral man. We read this between the lines. Men who are dishonest are not apt to be intrusted with funds. He may have been vicious in his private life, but, if he was, there is no record of it. The fact that he went up to Jerusalem to worship, and that he was reading his Bible, is a presumption that he was a decent sort of fellow. The moral man often puts his morality between him and God, and hides behind it, when we approach him in the name of Christ. He has what he ought to retain after he becomes a Christian, for the true Christian is moral. He has what it is easy for him to substitute for Christ. Morality is a good thing in the church and out of it, and we are apt to excuse ourselves for not approaching men of good character who are not Christians because we feel that they have much in common with us. And yet morality is not salvation; it is right relation with men, but not right relation with God.

A moral man in Brooklyn some time ago was arrested, and sent to Sing Sing. Years ago he was immoral and had been sent to the penitentiary for a long term. He took advantage of his liberty in connection with the medical department and escaped. He went West, married, came to Brooklyn, and was living an honest, industrious life with his wife and baby. He was arrested and sent back to the penitentiary, because, though he was all right with his wife and child and the community, he was all wrong with the State of New York. I hope the Governor pardoned him. But his being all right with the community did not make him right with the State of New York, and your being right with men, does not make you right with God, though when you get right with God you are certain to get right with men. Jesus Christ died on the cross that you might be reconciled to God, that is, brought into right relation with a just God. Paul wrote the letter to the Romans to prove that righteousness, primarily, is not right doing, but right relation, and all our right doing is "filthy rags" until through Jesus Christ we come into right relation with God.

Though we may honor the moral man, and esteem his friendship, we should be kind enough to him to give him something better than his morality. There comes times in one's life when morality cannot comfort. Look at that home where the only child has died. The father is a moral man. Shall I tell him now of his morality? Shall I read to him the ten commandments, and assure him that he has kept them all? It would be like piercing his soul with a dagger of ice. What he needs now is a sympathizing, loving, tender Saviour, one who weeps with these that weep. It is a great unkindness in Christians to leave moral men with only their morality for their comfort in sorrow.

5. The eunuch was also a religious man. He had been up to Jerusalem to worship. He believed in God. His worship was no sham. Man is a religious animal before he becomes a Christian, and sometimes he is brimful of religious emotion. But religion does not save; it may even curse. Next to sin religion has cursed the nations. It is the religion of China and India and Africa that Christ must overcome before he can reign in the hearts of the people. Our religious nature needs to be purified. It is a sad fact that intense religiousness often dwells in the same person with uncleanness. Last summer I was a guest for a week in the home of the superintendent of a great lunatic asylum, and he told me that the patients who were afflicted with religious mania were the foulest persons in his institution. He could not understand why, but simply stated the fact. But the explanation is simple enough. Religion with Christ in it will lift a man heavenward, religion without Christ will drag him downward. Religion is either a wing or a weight; it purifies or befouls. Now when we find that a man is religious we are apt to let him alone. Why should Philip preach Jesus to a man who has been to the temple, and is now reading the Bible. And why should I go to my friend who at-

tends Church regularly, enjoys good music, admires splendid architecture and is at home with religious people. Ask him whether or not the blood is on the door post of his heart, whether he accepted Jesus Christ as his Saviour from sin, and his reply will indicate whether you need to urge upon him the importance of personal salvation.

Some of the most religious people are offended by the cross. They like it on the top of their steeples, but not in their lives. They admire the attributes of Jesus, but they will not stand by Calvary and weep for their sins. They are trying to save themselves by imitating a good man, while they need to "behold the Lamb of God that taketh away the sin of the world." These most religious people are in greatest need of a Saviour, and they are the ones that need to be approached and talked with personally. They listen to the public sermon and pass its searching truth on to others. The Pharisees who heard Jesus were intensely religious while they were like "whited sepulchers, fair without and within rottenness and dead men's bones."

6. The eunuch misunderstood the Scripture. He was mystified as he read. Puzzling questions filled his mind. And there are not a few people today who refuse to accept Christ, because they cannot understand all the Bible. Years ago a young man rose in a meeting, asking for prayer. I made an engagement with him for a conversation at a certain hour. Next day he came with a sad face, and I asked him his difficulty. "Well," said he, "I have been troubled a long time about the question as to where Cain found his wife." This young man was a student in the university, and was letting the devil cheat him out of his soul with such quibbling. And when I answered that question, I found there were still other questions just as frivolous waiting for solution. There is much about the Bible that we cannot understand, even after we have accepted Christ, and received spiritual discernment. There is scarcely anything we can understand until we have surrendered to Jesus. Christ is himself the best interpreter of his word. A man came to Mr. Moody with a long list of questions. The blunt evangelist said, "I will answer your questions tomorrow if you will promise to me one thing." "What is it?" asked the man. "I will not tell you unless you will promise to try to do it." "O, well, I will try." "Give yourself to Christ," replied Moody, "and then come to me with your questions." The man went to the meeting next day to tell Mr. Moody that he had taken his advice, and now he had no questions to ask. All of them had been answered by his surrender to Jesus.

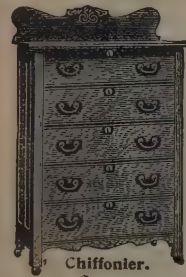
MRS. MONROE and Her Entertainments.

Turn over the Next Page.



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1 box Queen of Violets Soap	.25	1 " Rose Shampoo.....	.25
1 " Olive Castile Soap.....	.25	1 box Talcum Powder.....	.15
2 boxes Pine Tar Soap at 25c	.50	1 bott & 2 oz. Lemon Extract	.20
1 roll Shaving Soap.....	.30	1 " 2 oz. Standard Vanilla	.30
10 cakes Cotton Soap at 7c....	.70	Total.....	\$10.00
38 " Family Laundry Soap	1.90	Retail Value of Premium...	10.00
7 pkgs. Pearl Washing Powder	.70	Total Value Premium & Goods	20.00
1 bot. 1/2 oz. Crabapple Perfume	.25	We give you both for 10.00	

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Mrs. Monroe's Church Entertainments.

John Knox—Oliver Cromwell—John Wesley—Martin Luther.

Many of the readers of Current Anecdotes have seen references to the church entertainments given by Mrs. H. E. Monroe, but to appreciate them you should see one. Church history presented in this attractive form is never forgotten. These are so unique in their character, so entirely appropriate and so useful in stimulating interest in religious history and in raising funds, that a more detailed account of them may be found of help to readers of this paper.

Some years ago Mrs. Monroe, who was then engaged in educational work, conceived the idea of presenting the great epochs of religious history in tableau vivant or dramatic form. To qualify herself for this purpose she traveled extensively in Europe and familiarized herself not only with the outlines of religious history and the local associations of these great historical events, but became acquainted also with the dress and speech of the people, and familiar with the literature and traditions that were to be found in the public libraries and on the spot. She then began the preparation of the material for these evening entertainments.

They follow strictly the historical facts, and are turned into dialogue on the simplest and most natural lines. They are distinctly religious in their character, not simply historical representations turning on a religious epoch.

For example, in the drama called "John Knox vs. Mary Stuart," the principal part of the evening is occupied in the treatment of the two or three scenes in which John Knox personally appeared before Mary Stuart and dealt faithfully with her, as recorded in the standard histories of the time. There is incidental color and life given to the principal theme by selections from the student songs of the time and some illustrations of the social life of Edinburgh as influenced by the religious excitement of the time.

These entertainments can be presented in any hall or church, but the popularity of these representations is such that generally the

largest auditorium in the town is required. A very simple platform, however, is sufficient for all the purposes of the performances.

A few words now as to the methods of preparing the campaign. Mrs. Monroe travels continually through the busy season, but her home address is 206 B street, S. E., Washington, D. C. On receipt of an inquiry at that address, the secretary in charge of the office sends several pamphlets giving full details of the entertainments and how to get them up. If further conference is desired Mrs. Monroe, if practicable, goes personally, or if not, sends a representative to meet the committee. It should be said that these entertainments involve quite a large number of local performers and need to be systematically organized. Generally they can best be put in charge of a committee headed by some one efficient person, thoroughly enlisted in the work and determined to see it through successfully. Like other important enterprises involving hard work and plenty of it, it should not be undertaken unless there is a willingness and ability to throw into it a good deal of devoted energy.

We will say that a committee of three, consisting of perhaps the pastor and two prominent

lady members of the church, make an appointment with Mrs. Monroe for a personal conference with herself or agent. At that time the general outline of the entertainment will be explained and an appointment made for a meeting with quite a large number of the leading members who are to have the principal management of the details. The agent then explains to this larger audience the well tested methods which Mrs. Monroe employs. For example, there must be no hesitation to ask the principal person in the city or town to take the title role in the dramatic parts. Here is one of the first conditions of success. The leading minister or lawyer or citizen in the town, if of appropriate character, is the person to take the role of John Knox. Some woman who is conspicuous for her charm and position, especially if



Mary Entering the Court—Scene in John Knox vs. Mary Stuart.

gifted with histrionic ability of any sort, can be asked to assume the part of the unfortunate Queen of Scots.

Much depends upon getting well-known and leading persons to identify themselves in this way with the performance, and church people should not be too shy in this matter. They will be surprised to see how easy it is to get a prominent person, the congressman from the district or some other man accustomed to public speaking, interested in religious affairs, and highly honored in the community for character as well as ability, to take a role of this sort, and in every place of any size there are ladies who are usually gifted with histrionic powers and who are fond of using them under suitable conditions.

The leading parts being assigned satisfactorily, it is easy sailing to get volunteers for the various smaller parts. If there is a good glee club in the town the members will readily volunteer to take the parts of the students or other choristers of the time. The church singers will gladly co-operate. Of course the young ladies and gentlemen of the church and community will like nothing better than to figure as the brave and beautiful of the age depicted. Mrs. Monroe has acquired a very valuable costume wardrobe, representing an outlay of thousands of dollars, which is available for these local presentations, and for the use of which she makes no charge.

In regard to the financial arrangements, Mrs. Monroe has a reasonable charge which she explains to the committee. It is a matter of ratio on the receipts without any guarantee, and experience shows that the profits from the entertainments are very large.

After the general arrangements have been made, Mrs. Monroe sends to the locality one of her experienced assistants, who personally takes charge of all the rehearsals and drills, and sees that the uniforms and other apparatus are provided. On the evening of the entertainment, or shortly before, Mrs. Monroe personally visits the town and has a final rehearsal. On the evening of the entertainment she stands at one side of the stage and introduces the performance with a short summary of the epoch in history and an explanation of the entertainment, then between the musical

and dramatic scenes she tells the story of the church history of the time.

These performances have now been given in all parts of the United States as far west as the Missouri River, covering a period of ten or twelve years. During that time there has been perfect unanimity among those who have taken part in them as to their desirability of literary and religious character and their value as money raisers. The large body of people who are engaged soon become greatly interested as the rehearsals develop the character of the entertainment, and are eager missionaries among their friends and acquaintances.

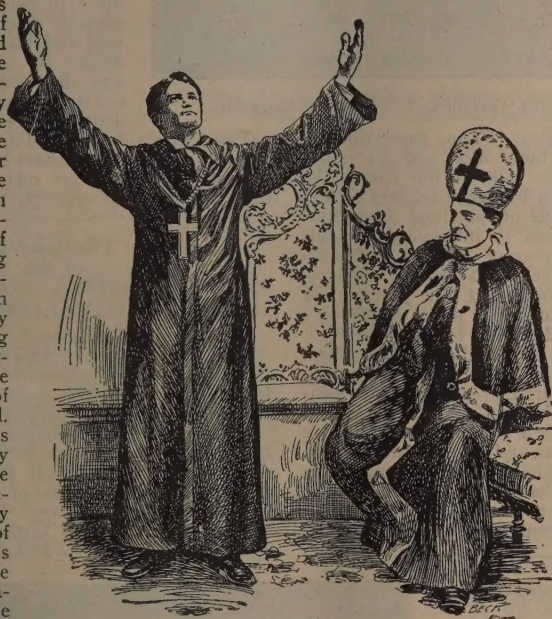
A good price of admission is charged. Everything about the performance is on a high level. It means the raising of thousands of dollars generally and is fully as entertaining as anything that is produced in the town

or city. It is not a performance to apologize for or one that values itself at an insignificant price. The ordinary admission to an evening's entertainment should be charged, with the usual addition for reserved seats. The entertainment must be given for some dignified cause and enlists the active co-operation of a large number of persons.

If the local organization has been tolerably efficient it will be found that the hall, even though it be a very capacious one, is well sold out by the evening of the first representation. However this is not always

the case. Sometimes there is inefficient organization or local indifference, and the audience is not all that could be expected. But it is the almost invariable experience of many years that the second night (the entertainment is always given twice) finds the building crowded to the last inch of available space. Moreover, one of these exhibitions almost always leads to the getting up of another of Mrs. Monroe's entertainments, and that is always a pronounced financial success. In other words, the interest of the occasion is its own best advertisement.

A word on the religious value of these entertainments. They wonderfully stimulate the interest of the whole community in the epoch treated, whether it be the crisis of the Scottish reformation or the great epoch of the Luther reformation, or the life and times of



Scene from The Story of the Reformation.



Group, Showing Costumes in English Reformation.

STORY OF THE PURITANS AND CAVALIERS OF THE 17th CENTURY.

The four entertainments that have attracted special attention are: The story of the German Reformation, John Knox and Mary Stuart, the life and times of John Wesley, and the story of Cromwell or the English Reformation, the latter being the battle of civil rights and religion waged by the Puritans and Cavaliers of the 17th century. It has been recently discovered that Cromwell and his cousin had determined to come to America, and that they had paid their passage money but were providentially prevented.

This entertainment includes some 66 stereopticon views, 100 or more persons from various churches or your own church, in costumes of the 17th century, etc.

PROGRAM

of the STORY OF THE PURITANS AND CAVALIERS.

(Rendered in about two hours.)

1. Allegorical Processional—Puritan and Cavalier vie with each other in praise to God. In this procession the costumes will distinctly contrast the Puritan party from the Cavalier.

2. Story of Cromwell and Charles I. of England, told by Mrs. H. E. Monroe, with Sixteen Views: Cromwell, Home at Huntingdon, Charles I., Statute of Charles I., Mary Queen of Scots, Mary Tudor, Elizabeth, Thorwaldsen's Christ, Luther, Calvin, Archbishop Laud, Man in Pillory, Cromwell and

Cromwell or Wesley. The entertainment makes the lives of these men and the issues they represented the talk of the town; the libraries are besieged by eager readers of history, and in all kinds of meetings or gatherings the conversation is influenced by this revival of interest in some historic and critical epoch in the religious world. Impressions are made which last for years. The whole trend of thought in many a person's life is given a new direction for the better.

It may be said in conclusion that Mrs. Monroe has found in these entertainments a distinct line of Christian work. She contributes to many charities. Thus there will be seen that there is a pure and high motive in the whole business and that its benefits are dedicated to the highest causes. Very likely on this account it has received God's blessing, which has led to the extraordinary success which has accompanied it all these years.

NOTICE OF ENGAGEMENTS.

It will be observed that Mrs. Monroe has announced that owing to the pressure of engagements during the present year she can consider engagements only in Connecticut, New York, Pennsylvania, New Jersey and Ohio. Some dates are open yet for these five States, and she would like to open correspondence with churches in other States looking to next year's engagements. As we have said, her address is Mrs. H. E. Monroe, 206 B street, S. E., Washington, D. C., and any communications sent to her there will be given prompt attention.

Before Christmas she prefers to accept engagements east of the Alleghenies, and from January 1st to June 1st, 1903, in Western Pennsylvania, Western New York and in Ohio.



Group of Peasants—Story of the German Reformation.

Hampden Attempting to Leave England, Riot in St. Giles' Cathedral, Signing the Covenant (1643), King Charles with His Horse.

3. A Scene at Cambridge University, in the costume of the time, in which fifteen students decide that their lives shall be a struggle to enlarge religious liberty. With two pieces of music.

4. Story Continued, with Nineteen Views: Henrietta Marie, Henrietta and Children, Geo. Villiers, Duke of Buckingham, Buckingham Assassinated, Oliver Cromwell, The Star Chamber, House of Lords, House of Commons, Jno. Pym, Jno. Hampden, Old Parliament Buildings, Arrest of the Earl of Strafford, His Trial, Laud Blessing Strafford, Jerusalem Chamber, The Westminster Assembly², Westminster Assembly³, Holding Down the Speaker, King Charles I. in Speaker's Chair.

5. (Scene)—Charles I. in Parliament, Members of Parliament, Special Guard of Halberdiers, English Soldiers, etc. The King tries to arrest five members. In this scene the civic and religious persecution is personified. After the King's withdrawal the Declaration of Civil War is made by Hampden, Cromwell and others.

6. Story Continued, with Twenty-two Views: Hampton Court, Prince Rupert, King at Nottingham, Earl of Essex, The Ironsides, Battle of Marston Moor, Battle of Naseby, Cromwell on Horseback, Vignette of the King, Arrested, King at Holmby, His Attempt to Escape, His Conference with Fifteen Commissioners, Letter Found in Saddle, Westminster Hall, King on Trial¹, King on Trial², The Children of the King in Last Interview, Whitehall Palace, Execution, Cromwell Looking at the Body of the King, Cromwell Expelling Long Parliament.



Style of Costumes Used in Luther's Trial at Worms—Cardinal, Emperor, Elector, Page, Luther.

7. (Scene)—Cromwell is offered the crown by a committee of Parliament, also receives the ministers of France, Spain, Sweden and the Netherlands with their suites. In that scene he rejects the crown and promises religious toleration.

8. Story Continued, with Nine Views: Refusing the Crown, Cromwell in Later Life, Westminster Abbey, Cromwell's Statue, Richard Cromwell—Charles II., Three Ornamental Pictures.

9. Evening closes with the March of Peace, a processional with hoops of flowers when they crown King Jesus Lord of all.

THE "CROMWELL" EVENING.

The synopsis of the Cromwell program has been given. Much the same fabric is followed in the other entertainments. Without repeating the details therefore it will give probably a better idea to quote a report of the Cromwell evening to indicate how the exhibition went off in actual performance. The description is from the Daily Union of Schenectady, N. Y.:

"Pleasing entertainment given by the English Lutheran Church. Large audiences enjoyed historical tale. Summary of events presented before the people. The large number of patrons at the Van Curler last evening were transported to England in the days of Oliver Cromwell. Not only was the transportation made by views and excellent descriptions, but by about 200 people costumed according to the customs of that time.

"The program opened with an overture, followed by the large chorus singing 'The Son of God,' 'The Palms,' and



Costumes Worn by Highlanders in The Story of the Scottish Reformation at Syracuse, N. Y.

'Praise Ye the Father.' Then followed the allegorical procession in which Puritans and Cavaliers vie with each other in praising God. This scene was one of the prettiest and called forth most applause from the audience.

"At this juncture Mrs. H. E. Monroe began her story of Cromwell and Charles I., illustrating her talk with stereopticons. In this first set of views were contained Cromwell, his home at Huntingdon, Charles I., Mary of Scots, Mary Tudor, Elizabeth and many others, finishing with a picture of King Charles and his Horse.

"Part I of the program showed a scene at Cambridge University, there being fifteen students present. A feature of this scene was the singing of two Psalms by the male chorus.

"Mrs. Monroe then continued her story, telling about and illustrating the assassination of Buckingham; the position of members in the House of Lords and House of Commons, the arrest of Lord Strafford and his trial, and finally King Charles in the speaker's chair, etc. The King enters, seeking to arrest five members, but is foiled and leaves in anything but an amiable frame of mind. After his withdrawal the declaration of the civil war was made.

"The story and views at this point are on Hampton Court, Battle of Marston Moor, Battle of Naseby, the arrest of the King, his trials, his last interview, execution, Cromwell viewing the body and Cromwell expelling the long Parliament.

"The Lord Proctor's house was the next scene on the stage, ministers from the various countries being present, together with Puritan women, Scotchmen, halberdier and soldiers. In this scene a Psalm was sung.

"The last set of views contained Cromwell refusing the crown, Cromwell in later life, Richard Cromwell, and as a conclusion Queen Victoria, whom the audience loudly applauded. The allegorical procession closed the program."

RECORD OF EXHIBITIONS.

The following list, by no means exhaustive, shows the continued favor with which these entertainments meet under all conditions of season, locality and auspices:

STORY OF THE GERMAN REFORMATION.

Before the public since 1892, and has been rendered in Philadelphia, Pittsburg, Harrisburg, Scranton, Wilkesbarre, Lancaster, Altoona, York, Erie, Williamsport, Hazleton, Reading, Pottsville, Pottstown, Lebanon, Stroudsburg, Sunbury, Chester, Easton and in every other large town in Pennsylvania. Maryland—Baltimore, Hagerstown, Frostburg, Cumberland. New Jersey—Asbury Park, New Brunswick, Jersey City, Newark. Ohio—Mansfield, Cincinnati, Columbus, Wooster, Cleveland and ten other cities. District of Columbia—Washington. New York—Prohibition Park, Staten Island; New

York City, Brooklyn, Elmira, Albany, Utica, Syracuse, Rochester, Buffalo and other cities. In the South—Raleigh, Wilmington and Charlotte, North Carolina; Columbia, South Carolina. In the leading cities of Illinois, Indiana, Wisconsin, Michigan, Missouri, Nebraska, Kansas, Virginia and West Virginia, and in the leading cities of New England.

STORY OF THE SCOTTISH REFORMATION.

The Story of the Scottish Reformation, only introduced in 1894, has been given at the following places: Lancaster, Pa.; Danville, Pa.; Philadelphia, Pa.; New Brunswick, N. J.; Chambersburg, Pa.; Lock Haven, Pa.; Brooklyn, N. Y.; Wilmington, Del.; Gloversville, N. Y.; Tyrone, Pa.; Johnstown, Pa.; Cumberland, Md.; McKeesport, Pa.; Reading, Pa.; Wheeling, W. Va.; Greensburg, Pa.; Lebanon, Pa.; Wilkesburg, Pa.; Logansport, Ind.; Portsmouth, O.; Springfield, O.; Toledo, O.; Cleveland, O.; Raleigh, N. C.; Charlotte, N. C.; Richmond, Va.; Columbia, S. C.; Baltimore, Md.; Albany, N. Y.; Rochester, N. Y.; Chicago, Ill.; Utica, N. Y.; Detroit, Mich., and, indeed, in most of the large cities of the country.



The "Methody" Bonnet—Costumes Worn in Life and Times of Rev. John Wesley.

LIFE AND TIME OF JOHN WESLEY.

The Wesley Entertainment was first given at Wheeling, W. Va., in September, 1897. During its first season, it was rendered 45 nights, as follows: West Virginia—Wheeling and Piedmont. Pennsylvania—Rendered for two different committees three nights in Philadelphia; also in Lancaster, Chester, Danville, Milton, Everett and Pottsville. New York—In Gloversville and New York City. Delaware—Wilmington. Maryland—Westminster, Cumberland and Frostburg. New Jersey—Mt. Holly, Millville and Bridgeton. Ohio—Delaware, Mansfield and other places. Subsequently in many other localities.

STORY OF THE ENGLISH REFORMATION.

The Story of the English Reformation, only introduced in January, 1901, has been given at but few places. Among them have been Gettysburg, Pa.; Milton, Pa.; Schneectady, N. Y.; Cumberland, Md.; Piedmont, W. Va.; Harrisburg, Pa.; Philadelphia, Pa.; Gloversville, N. Y.; Greensburg, Pa., and ten other places.